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MEMENTOS OF IQBAL

RAHIM BAKHSH SHAHEEN

ALL-PAKISTAN ISLAMIC EDUCATION CONGRESS

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FOREWORD

Allama Iqbal is one of those great Muslim thinkers of the twentieth century whose thought has deeply influenced our national ethos. His vein of thought pulsates in every intellectual throb of the present Muslim generation. His personality is also loved and revered as one of the founding fathers of Pakistan. The study of his life, thought and mission is therefore fascinating and rewarding in many respects: As a national hero, a national poet and as a national thinker, he engages our foremost attention. And above all, it is he in whose life and works our cultural aspirations have flowered with unusual candor and freshness. Full-fledged institutions like the Iqbal Academy, Karachi and the Bazm-e-Iqbal, Lahore have been engaged in researches on various aspects of Iqbal for decades together and a good deal of useful literature has been produced. But the scope of such research work has not exhausted, it has only further expanded.

The study of Allama Iqbal has evolved to a level of an independent discipline requiring specialisation in a wide range of subjects like contemporary philosophy, oriental languages and learning, art and poetry, history and Islamic culture. Besides acquiring conversance in all these subjects the gradual process of flowering of thoughts and ideas in the life-time of a versatile genius like Allama Iqbal, is also very essential. A number of valuable books have appeared on this topic which provide basic research material on the life of Iqbal and the development of his ideas. Of these the following works in English are specially noteworthy:

(1) Speeches and Statements of Iqbal, edited by "Shamloo".
(2) Thoughts and Reflections of Iqbal, compiled by Syed Abdul Vahid.
(3) Stray Reflections, edited by Javid Iqbal.
(4) Letters and Writings of Iqbal, edited by B.A. Dar.

Mr. Rahim Bakhsh Shaheen's latest compilation presented in this volume can be counted as a useful addition to this series. It is hoped that research workers on Iqbal will find it a valuable source of reference.

This collection would have been rendered more useful if introductory notes to Allama Iqbal writings would have been in more details and the proof-reading of the book had been done more carefully.

It is hoped that as a reference material, this compilation will be received with fondness both by lovers of Iqbal and research workers alike.

Khuda Bakhsh

President All Pakistan Isiamic Education Congress

Lahore

INTRODUCTION

In my endeavour to compile a comprehensive biography of Allama Iqbal I had to examine various sources and records for locating relevant data. During this search many things came to my knowledge which had escaped the notice of earlier writers on the great poet-philosopher of the East. It, thus, occured to me that first of all these precious relics should be preserved which provide basic research material on Iqbal and illuminate many aspects of his life and thought which had witherto remained unexplored. Suspending my work on Iqbal's biography I devoted myself to this collection. My labours have borne fruit in the form of two such compilations: one entitled (اوراق گم گشتہ) in Urdu which is under print and will be out very soon and the present collection comprises his English writings, statements etc. Small even though this collection is, yet it contains a number of Iqbal's articles which are being reproduced here for the first time.

I gratefully acknowledge useful guidance and help extended by Mr. F.M. Khan, M.A., and Mr. Ahmed Hussain in the compilation of this collection. I also acknowledge my indebtedness to the quarterly "Sahifa" (Iqbal Number) Lahore, "Zia Bar", (Iqbal Number) the college magazine of Government College Sargodha, the English dailies "Pakistan Times" Lahore and "Civil and Military Gazette" Lahore, which enabled me to produce some new information about Allama Iqbal.

Rawalpindi RAHIM BAKHSH SHAHEEN

Essays and Statements

DIVINE RIGHT TO RULE

[On 30th August 1928, the weekly "Light" Lahore Published "Prophet Number" containing worth reading essays on the various aspects of the life of Hazrat Muhammad (صلی اللہ علیہ و آلہ وسلم). Allama Iqbal's essay on the above subject was also included in this number. It is reproduced here from this number.]

The theory of the divine right of kings is as old as the institution of kingship itself. In the East as well as the West the king, according to this principle, has been regarded as deriving his authority from God direct. It appears to have been a creed of Eastern origin, imported to the West with the advent of Christianity. As logical corollaries from this follow two other most important principles. Firstly, the king being a representative of God on earth, is free from all responsibility to his people. His word is law and he may do whatever his sweet will may dictate without being called to account for it. The English saying "The King can do no wrong" seems to be a relic of the same divine sanctity attached to the king's person. Secondly, kingship must descend into the same family which is considered sacred.

It was in keeping with this sacrosanct conception of kingship that in the middle ages in Christendom, kings were duly anointed by the Church at the time of coronation. Shakespeare puts the following words in the mouth of Richard-II, "Not all the water in the rough rude sea can wash the balm off from the anointed king." Students of History know what amount of blood-shed was caused during the Civil war in the 17th century in England, in concequence of political controversies due to this principle. The royalists held that all Christian

kings, princes and governors derived their authority from God. The parliamentarians contended that ultimate power lay in the people. The execution of Charles I was the victory of this latter principle. The sentiment of the divine right of kings was finally smashed by the "French Revolution" though among a small section of royalists in every Western country it still persists.

The question to consider, however, is how far has such a claim on the part of kings or belief on the part of people been justified, and what were their credentials to such a title? On the very face of it, there was nothing divine about them. They employed the common human ways and means to maintain their authority. They had their police and their jails to gag the voice of freedom. They had their fabulous riches with which to purchase freinds and supporters.

It was with these and similar material means that they managed to rule over men; and any man, given all these advantages, can do the same. Where does divinity come in? Any man without the least vestige of divinity in him with just a bit of commonsense can make as good a king as any that was ever encircled by credulity with a halo of sanctity, provided he has an army, a treasury and the rest of the regal paraphernalia. It was, in fact, not by divine right but by the right of might that they ruled over their fellowmen.

Over and above these material means, these kings also resorted to psychological methods to keep the people in awe. For instance like God of whom they posed to be vicars, they made themselves as scarce as possible. They made it a point to keep out of the gaze of the populace. The Moghal kings would only show their faces through small openings in the palace to let the people have a look at them. This had a great psychological effect. Even to-day, some kings do not mix freely with the people but make their apprearance from the balcony. This is an attempt in the same direction viz., to clothe themselves with a certain amount of awe and veneration, they employ the common psychological method of keeping them at a respectful distance. Where is the divinely in this? Any knave who get the opportunity and the means may do the same and perhaps much better. These are but artificial human methods open to all, without any reference to Divine agency.

Divine right to rule must be above all such material or psychological props. It must want neither gold nor bayonets to unhold it. Nor

must it fall back on such psychological tricks as to infuse a superstitions awe in others. It must be a rule without any army, without a treasury, without a jail and without a police. Such a ruler alone can justly claim to be a ruler who had the divine right to rule over men. He had not standing army to win over the populace to his cause. He was but an orphan boy and arose single handed to combat the forces of corruption let loose on all sides. Rather than have an army of his own to subjugate people, he had an army drawn up against him. A whole nation was up in arms against him, bent on his extirpation. And yet these very people be ultimately brought under his rule. That indeed was divine right to rule over men.

Nor had the Prophet of Islam any treasury with which to attract people to his fold. He was but a poor man who had at times gone even without food for days together. Even as the ruler of Arabia he slept on a stiff matting till the palm leaves imprinted their stripes on his back. From a persecuted and exiled man, he rose to the King of the peninsula and yet he knew no such things as a jail or police. This indeed was the ruler who can rightly be called to have ruled by a right super human, for the obvious reason that he employed not one method used by the commonality of kings to maintain this authority—no standing army to protect his kingdom, no body-guard, no treaury, no police, no jail, nothing of the sort.

Rather than make any attempt to hypnotize his people into superstitious adoration of himself, the Prophet did everything in his power to dispel any possible doubt on that point. In the midst of a people who bowed even before a rough unhewn piece of stone and clothed it with divinity, it would have been the easiest thing on earth to pass even for God himself. But the Prophet Muhammad was far above such tactics "I am but a man like unto you" be proclaimed to his people who would have fain, taken him for a god. Unlike earthly kings who left no stone unturned to hoodwink their people into the belief as to their superhuman status, the Prophet tried every method to impress upon his people that he was just human, and no more than that human. He purposely made it a part and parcel of the Kalma that "Muhmmad is an Apostle of God" as a safeguard for all times to come lest in their enthusiasm, his followers in times to come, might raise him the Divine pedestal as did Christians in the case of Jesus. He plainly disillusioned the people of every possible shadow of a doubt as to his own powers and personality. "I do not tell you", he told them, "that I possess any treasures or any knowledge of the future",

When at the death of his son there happened to be a solar eclipse, and people interpreted it as Divine mourning, the Prophet at once removed the superstitions tendency by telling them that these phenomena of nature had nothing to do with the life or death of man. The Quran is replete with verses how the Prophet took great pains to drive the point home to the people that there was nothing super-human about him. When an old man came to him, and he showed some indifference to him, there came the Divine rebuke. Rather than conceal it, he perpetuated it for all time to come by incorporating it in the Quran. No earthly potentate would thus advertise such a thing against himself, however, insignificant it might be.

The Prophet mixed as freely with the people as any one of them. There was nothing about his person to give him an air of superiority so much so that when a stranger would call at an assembly of Muslims at the Mosque he had to ask, "which of you is Muhammad" so thoroughly had he merged himself into his people. He did not consider it as anything beneath his dignity as king to stitch his own clothes, patch up his own shoes, milk his own goats, clean his own house, and even help his household in domestic work. On one occasion a party of Muslims, including the Prophet was out on a journey, and when at meal times every one took some part in the cooking, the Prophet began to collect fuel as his part of the work. When his followers implored that he need not trouble himself, he simply replied that he must do his own work.

Such was this most mighty monarch the world has ever seen—the monarch who ruled not only the bodies, but also the hearts of his people, the monarch without an army, without a place, without a treasury, without any of the numerous instruments with which earthly monarchs keep their people in due subjection. He was as free with the people as any one of them and did everything to divest his personality of all possible halo that superstition might envelop it with. And yet he was the monarch who was loved by his people as never was a monarch loved. One of his followers, when he heard of the incident to the Prophet's teeth at a battle, knocked all of his own teeth out. When after a battle, a woman of Medina enquired as to the Prophet's safety, she was informed that her husband had fallen, on the field. Without heeding that great calamity she repeated the question, whether the Prophet was safe. The reply was that her son was also slain in the battle. She repeated her question again to get an answer that her brother had also been killed. "What about the Prophet?" she insisted

and when she was told that all was well with him, she uttered a sigh of relief and said," "Then all griefs are but light."

History knows but one monarch whose rule over man may justly be called a rule by divine right and that one man was the Prophet of Islam. And yet, though the ruler of men by divine right he never claimed to be a ruler. "I am but man like unto you," was the grand message of this greatest of kings to an adoring humanity.

DR. IQBAL ON ISLAM

[The following debate was published in the weekly "Light" Lahore, dated April 1, 1930 under caption "Notes and Comments".]

An Interesting Debate :

Under the auspices of the Philosophical Society of the local Islamia College, an interesting debate took place on the proposition :—

> "Philosophy and Science suffice to discard religion as the supreme guide for moral and spiritual perfection."

The chair was most suitably occupied by Dr. Sir Muhammad Iqbal, the great poet philosopher of Islam. The sum and substance of the anti-relation advocates was that religion had been productive of hatred between man and man, led to warfare and blood shed, was, like political imperialism a sort of spiritual imperialism, an organised exploitation of the masses by the priestly class, and a bundle of lifeless dogmas. The charge was rebutted with the argument that it was not religion that had brought about these evils. It was irreligion wrongly labelled as religion that had done it. Neither Moses nor Jesus, nor Muhammad nor Krishna taught anything but fellow feeling and love of mankind. 'Ahinsa parma dharma' was the teaching of Hindu Rishis. The Prophet of Islam had summed up religion as "Glorification of the Lord and kindness to His Creatures" and Jesus had taught to love one's neighbour as oneself. If the so-called followers of these Great Teachers had forsaken the spirit of their teachings and in contravention of their explicit behest, had run at one anothers' throats the blame must go to the door of the followers. Why condemn religion for it?

Russian Experiment:

Had not science and philosophy, it was further pointed out, led to war and bloodshed? Perhaps all the booldshed in the name of religion in the whole history of man would not come up to the vast amount of devastation and bloodshed caused by the last Great War, the typical achievement of Modern Science and Philosophy. It was suggested, however, that Science and Philosophy had actually brought about a society free from the evils of religion-ridden States. Russia had banished God and religion bag and baggage and had based its social structure on Modern Science and Philosophy and it was getting along alright. What about the daily executions, retorted the champions of religion, of the preists and the persecution of religious people under the Socialist State of Russia? Was it not the tyranny of Czarism repeated under a different name—this suppression of the voice of conscience at the point of the bayonet. What the Czar was along with his sattelites who had usurped the whole power, the gang of godless socialists was bound to be, if not already so—the usurpers of all power. The only restraint that could check the hand of injustice was the idea of accountability to a Higher Tribunal and this the Bolshenists had exploded. There was thus no guarantee that they would not abuse their power as did other groups of old. Sense of personal responsibility to a Higher Power alone could put the brakes on the lower impulses of the beast within us and the moment that sense was gone, the beast was unchained and the moral foundation of society must inevitably get shaken. After a prolonged discussion, Religion won the day, the vote of the House being recorded in favour of its retention.

Dr. Iqbal on Islam:

In his presidential comments or rather discourse which lasted well over an hour and which kept the audience spell-bound the learned philosopher fathomed some very great depths. He elucidated what was meant by the term "Perfection", "Science", "Philosophy" and "Religion". There was no such thing as "Perfection" in the sense of finality and no movement. Even God was not perfect in the sense. The Quran described Him as کل یوم ھوفی شان "Every day. He was in a particular attitude." Likewise the quest of truth was an eternal process. The finality of the Quran did not imply that the last limit o Truth had been reached. It only meant that whereas up to the timef

of the Quran, man turned to revelation to ascertain Truth, that source of the manifestation of Truth had been closed by the Quran for good. God would still reveal himself to man but not in the sense of communicating any new Truth. For that the Quran had directed man's attention to Nature, every phenomenon of which was spoken of as "sign" of God. The difference between Science and Religion was that Science only explained the phenomenon of Nature as they were whereas Religion aimed at the Ultimate Reality behind these phenomenae. Each science was like a vulture which swooped down on the dead body of Nature and took away a slice of it. All it did was to deal with that particular slice without worrying about the Ultimate Reality. Neither did Philosophy lay its finger on Reality. It was a rare method. It only took hold of the findings of the various sciences and tried to co-ordinate and explain them in the light of a common principle. The Ultimate Reality was beyond the reach both of Science and Philosophy. Religion aimed at that Reality. The Islamic method to get at the reality was through revelation which was open even today, should any one care to tap that avenue. The learned chairman further removed some misconception about Islam. Islam was so absolutely different from other religions. It was in fact a misnomer to call it a religion in the pre-Islamic sense of that term. Its outlook on life was so rational, so scientific. There was no priesthood in Islam nor was Islam an imperialistic creed. It was the highest conception of democracy known to man. He recommended a deep scientific study of the Quran to get at the true spirit it came to inculcate.

LAHORE MUSLIMS' DEMAND

[*A general meeting of the Muslims of Lahore was held on May 2, 1931 at Mochi Gate garden. Dr. Sir Mohammad Iqbal was in the chair. The main object of the meeting was to voice the demands of Muslims regarding the coming Constitution of India. Urdu version of its proceedings has been published in the "Guftar-i-Iqbal" edited by Muhammad Rafique Afzal (pages "116-118). English version of the same is reproduced here from the weekly "Light" Lahore dated May 8, 1931.*]

In order to give expression to their views on the proposed constitution of India, the Musalmans of Lahore met in a mamoth gathering on

May 2, with Dr. Sir Muhammad Iqbal in the chair.

Maulana Muhammad Ali, President, Ahmadiya Anjuman Ishat-i-Islam, Lahore moved the first resolution which ran to the effect that the Musalmans of Lahore confirmed the resolutions adopted at the All-India Muslim Conference, held in Delhi last month, declaring that they considered the principle of separate electorate as indispensable for the existance of the Musalmans as a distinct entity in India and as such not open to any substitution, amendment or modification. In moving the resolution the Maulana made an impressive speech, marshalling facts and figures to show that any talk of joint electorates under the prevailing inter-communal conditions was out of question. As the Cawnpore incidents had shown, Hindus and Muslims were as yet incapable even of living-joint "Mohallas" (wards). Wherever there were Muslims in Hindu wards in Cawnpore their very lives and honours were unsafe. How could they entrust their rights and interest into the hands of the Hindus? Before voting jointly it was necessary that they should at least lern to live jointly as good neighbours.

Clash of Cultures:

However much they would like to see Hindus and Muslims united, the fact remained that they were two distinct peoples with separate religions, separate pasts, separate outlook on life, separate social systems and separate cultures. Mahatma Gandhi, the speaker said by way of illustration considered the loin cloth as the symbol of Hindu civilization. Going a step further, nudity was considered a yet higher standard among the Hindus, thousands of stark nude "Sadhus" marching in processions on the occasion of religious festivals. But from the point of view of Islamic civilization, the semi-nude loin cloth of the Mahatma or the complete nudity of the Sadhu were considered exceedingly indecent and actually forbidden. This clash of cultures between the Hindus and Muslims was the most patent fact of the social life and no constitution that disregard this could prove a success. The Musalmans were on no account prepared to lose their cultural entity and the maintenance of separate electorates was, therefore, an indispensable necessity.

Maulvi Ghulam Mohy-ud-Din, Secretary Anjuman Himayat-i-Islam, Lahore, in seconding the resolution observed that even the microscopic minority of Muslims who stood for joint electorates did not do so

unconditionally. They made it conditioned on the introduction of universal, adult franchise, a thing unthinkable in the present state of Indian society. So far all practical purposes, these so-called "Nationalist" Muslims also demand separate electorates. The speaker called upon the youth of the Muslim community to organise themselves; for success to their cause lay ultimately in what amount of strength they could put in the struggle.

Even Kalma is Communalism :

Maulana Ghulam Murshid, Principal Ishaat-i-Islam College, in a stirring speech propounded that Islam represented a far higher standard of civilization and it was their duty to keep that civilization. The Hindus, said the speaker, dubbed the Muslims Communalists. The word was clearly coined to paint all their legitimate rights in ugly colours. But even those few of Muslims who had thrown in their lot with the congress did not escape the charge of being communalists. Their demands at Lucknow Conference were also characterised as communalistic by the Hindus. The fact was, the speaker went on to say, that so long as the Muslims did not shed all Islamic traits, they would remain communalists in the eyes of the Hindus. So long as they recited the Kalma their formula of faith, they could not be "nationalists". They would only be satisfied if the Muslims would merge themselves into Hinduism and say good-bye to their faith and culture which the Hindus considered not think of joint electorates and would never accept it. The resolution was unanimously carried.

Modren Nationalism is Atheism :

Dr. Sir Muhammad Ibqal in winding up the proceedings, made some most impressive observations as regards true nationalism. The nationalism of the present day as conceived by the West was synonymous with irreligiousness and atheism. Islam alone gave a true conception of nationalism which had trampled under feet all distinctions of race and colour and given equality of status to all men. Hindus who were capitalists at least could never be true nationalists. The Musalmans were prepared to co-operate with other people in the fight of India's freedom. But they still remembered the incidents of 1857, and the wounds then received by them were bleeding to this day. In the end, the Doctor called upon the youth of Musalmans to organise

themselves for national work. So far as the olden generation was concerned, observed the poet, they had almost spent their days. It was for the Muslim youths that they were fighting, so that they might not meet the fate of Gonds and Bhils in the coming era.

ADVICE TO THE MUSLIM YOUTH

[The following extract of the speech of Allama Iqbal was published on page 3 of the weekly "Light" dated May 8, 1931. An interesting detail of the meeting is also given as under.]

"So far as we are concerned, our day is practically done. It is to save you from the fate of the Gonds and the Bhils that we are fighting. Musalmans are behind more in sacrificing their all for the freedom of India but they have not yet got over the memory of 1857, the wounds of which are bleeding to this day."

Pin-drop hush seized the huge gathering of Muslims, when turning to the youth of Islam, Dr. Sir Muhammad Iqbal thus delivered himself, streching himself to his fullest height and putting the whole force of his personality into the utterance. There was something of a prophetic ring warning, so that the audience were dumb-founded as if struck by paralysis. The only sound that broke the spell of this silence were the one or two audible sobs of a young pleader on the stage, who could not control his feelings.

IN SUPPORT OF MUSLIM STUDENTS

[In May, 1931, the Muslim Students of McLagan Engineering College, Lahore went on strike with the demand that Capt. Whittakar should be removed from the Principalship of the College because he had shown hostility towards the Muslim nation as a whole. In the meantime, the muslim students of Rasul Engineering College also went on strike. Muslim students of the school invited their Hindu and Sikh colleagues on the occasion of Muharram and served them with cold water, but the non-Muslim students refused to take anything from the hands of Muslim students on the

plea of religious prohibition. This made the Muslim stndents to decide that they would not take any eatables from the Hindus and Sikhs in future and demanded to make necessary arrangements for their separate messing, but the Principal Mr. Jagan Nath refused to do so and forced the students to withdraw their demands. He also mocked at their plight and said, "Don't you worry. If some of you die, they will have a decent burial under that pipal tree." This made the students angry and they went on strike. On May 3, 1931, a meeting of the Lahore Muslims was held to support the students' demands under the presidentship of Allama Iqbal. The following report of the meeting was published in the weekly 'Light' dated June 8, 1931. "Guftar-i-Iqbal" Edited by M. Rafique Afzal bears the report on pages 142 and 143.]

"Indignation is felt all over the Province at the rude and churlish conduct of Capt. Whittaker and the communal fanaticism of Pandit Jagan Nath as may be seen from the protest meetings held all over. But perhaps nowhere is the spirit of revolt against the challenge of the time so intense as in Lahore. This capital of the land of five rivers is seething with discontent—we mean the Muslim part of it. And perhaps never did this new spirit of revolt find a more indignant demonstration than at the mass meeting, held last Wednesday, when under the lead of Dr. Sir Muhammad Iqbal, 20,000 people sat or stood like so many stone statues, listening as one man, feeling as one man and shouting appropriate slogans as one man. The very atmosphere breathed a grim determination on the part of Muslims to see that Islam shall not be insulted in this land where she has been the Ruling Power for long centuries. Resolutions demanding immediate redress and removal of Capt. Whittaker were unanimously adopted. And lest the Punjab Government should be so ill-advised as to ignore this united national protest or resort to a policy of dilly dallying we must warn it against the grave situation that is bound to arise, unless prompt action is taken before the fire of discontent smouldering in Lahore takes wings and assumes Provincial proportions".

A CONDOLENCE STATEMENT

[A statement of Iqbal condoling the death of Mian Sir Muhammad Shafi was published in the daily "Civil and Military Gazette, Lahore dated January 9, 1932. It is reproduced here from the Quarterly "Sahifa" (Iqbal Number) Lahore.]

He had an extremely charitable nature, and God had gifted him with domestic and social virtues of the highest order. He was loving son, a loving father, a loving husband, an acute lawyer and a politician of keen perception. He shone alike at the Bar and in the political Conferences.

WHO LEADS TURKISTAN REVOLUTION ? A MUSLIM YOUTH OF 20 ?

[An interview of Allama Iqbal was published in the Weekly "Light", Lahore dated June 8, 1933. A part of which has already been published in "Harfe-Iqbal" edited by Mr. Latif Ahmad Sharwani (see pages 196-199). The complete text of the interview is reproduced here for the first time.]

In the course of a Press interview, Dr. Sir Muhammad Iqbal throws the following light on the present momentous struggle for independence by Turkistan "Muslims against the Chinese Yoke".

As an Asiatic and Muslim I am deeply interested in happenings in Central Asia and new political problems which these happenings are likely to create. Turkistan is a vast country, at present divided into three parts, Russian, Afghan and Chinese Turkistan. The Chinese Government made an attempt to impose the chinese language on the Muslims who made a serious protest against this as well as against the appointment of chinese magistrates in their country. Matters, however, did not come to a-head then. As far as I know the present revolution began about 1930. The leader of the revolutionaries was a young muslim of 17 years named Ma Chong Yng. Mr. W. Petro of the Citreen Hypin Haardt expedition who lectured to the Central Asian Society in 1932 on the "Muhammadan Rebellion in Sinkiang" tells something of the great military feats of this young Turk.

In 1932 this infant Muslim General was laying siege to the city of Hami. At one stage he sent Mr. Petro to the besieged Chinese General to negotiate terms of peace. Mr. Petro was received by the Chinese Defence Counsel and much to his surprise was asked by the Chinese General. Is it true that Ma Chong Yng is only 20 years old? When Petro told him that Ma was indeed about that age, the old Chinese General turned to his Consul saying, "I am 81 years old. My hair has been white for a long time. My great grandson is older than this suckling. How do you think I can surrender this city to an infant?

After a hard struggle this great infant was badly wounded and had hostilites came to an end to be resumed soon after. Whether the same Ma is leading the revolution at its present stage, I cannot say but his career discloses one important fact, that the home of Changez, Taimur and Babar has not ceased to produce military geniuses of high order.

Asked if the movement was a religious one or was due to racial animosity he said, "I do not think that the cause of this revolution which may well be made the subject of a modern Odyssey, is religious fanaticism, though in a movement like this all sorts of human sentiments are liable to be exploited by leaders. The causes, I believe are mainly economic. Further there is no doubt that the world today is thinking in terms of race, an attitude of mind which I consider the greatest blot on modern civilisation. The Turkistan revolution may be a phase of pan turanism. If it is not so it may develop into a Turanian movement. In case it does, very serious political problems are likely to arise for Russia and Afghanistan. Russian Turkistan is already seething with discontent owing to religious persecution and owing to the fact that the Russian Government has transferred that country into a huge cotton farm and created a serious food problem for it.

So far as Afghanistan is concerned, the people of Asia may rely on the far-sighted idealism of king Nadir Shah. I apprehend that the birth of a race problem in Asia will lead to most disastrous results. The main object of Islam was to solve this very race problem and if modern Asia wishes to avoid the fate of Europe there is no remedy but to the ideals of Islam and to think not in terms of race but in terms of mankind. I am not alone in this apprehension. The other day the well known monthly of Afghanistan, 'The Kabul' published an article from the pen of Dr. Afshar of Persia calling upon Afghanistan,

which according to him forms part of what he calls the greater Persia, to join hands with Persia in order to meet the growing menace of Turanism.

Asked what effect the success of this revolution is likely to have on Russian influence in Asia as a whole, Sir Mohammad Iqbal said "If it succeeds the Muslim of Chinese Turkistan who form 99 per cent of the population will be able to establish a prosperous state free from the age-long chinese oppression, some aspects of which have already been reported in the Press. Chinese Turkistan is a fertile country but owing to Chinese misrule only 5 percent of the land is at present under cultivation. The formation of another Muslim State between India and Russia will also push the menace of Atheistic materialism further away from the borders of one Country. The Government of Lord Willingdon who has the gift of a rare political vision has taken a wise attitude in regard to Chinese Turkistan. This attitude further explains and justifies the Government of India's policy in regard to the Frontier of Kashmir State.

MUSLIM LEADER'S MANIFESTO—A CALL TO UNITY

[*Central Sirat Committee at Patti suggested the world-wide celeberation of birth-day of the Holy Prophet of Islam.* (صلی اللہ علیہ وسلم) *In this connection the Committee arranged to draft a statement and get it signed by the Muslim personalities of International fame. Allama Iqbal was also one of them. The statement was published in the weekly "Light" dated June 1, 1933 as well with the addition of two more names in the list of the worthy signatories as follows:*

1. *H. E. Mir Atta Muhammad Al-Hussaini (President Afghan Parliament, Kabul).*

2. *Nawab Sir Abdul Qayyum Khan, Peshawar.*]

The text of the statement with the list of the signatories is as under:

The Holy Prophet Muhammad's greatness has for the last thirteen centuries been standing on the two great bed-rocks of knowledge and

practical life. In all stormy weather, the light house of his personality has provided the only light and heaven of safety for the tossing lark of civilization. In other words his precepts as well as his practice are meant for the whole of mankind.

The Prophet of Islam had one mission, viz. to knit together in a chord of equality the various peoples and cultures of the world on the basis of true principles. Not only was he opposed to all sectarianism in religion. He was against all distinction between man and man, no matter under what name they may go. The teaching he gave to humanity is above all personal, territorial or racial restrictions. It is an eternal teaching intended to weld the whole of mankind in a bond of fellowship and good-will. The religion he preached is not the monopoly of a particular race or class. It is the common property of all mankind. To accept this faith is to come out of all those narrow spheres which are based on race, colour, language, nationality or country. God then becomes our common being, the whole earth our common mother-land and all those dwelling in it, members of a common family.

To commemorate the memory of this apostle of unity and fellowship, let us set aside a particular day for the demonstration of true unfettered brother-hood between man and man, so that all momentary differences and prejudices may sink down and all come together on a common platform of equlity and fellowship. This day should be Rabi-ul-Awal 12 (July 7, 1933). It is the birth-day of the Holy Prophet of Islam.

Most cordially do we hereby invite the whole of humanity to participate in this great day of unity and appeal that lectures on the Prophet's personality may be held in all towns and villages the world over. These meetings must be in keeping with the holy name and work of the Holy Prophet and must foster sentiments of mutual good-will, love and service.

For this auspicious occasion, lectures from the pens of distinguished Ulema are being published on the various aspects of the Prophet's personality and will be read at the meetings on the Prophet Day. Their translation in all the world languages will be circulated free of charge.

It is our fervent prayer that this International Day may become a blessing for mankind.

The signatories are as follows:

1. Maulana Muhammad Abduz Zahir, Imam, the Kaaba Mosque, Mecca.
2. Maulana Muhammad Abdur Razaq. Imam of the same Mosque.
3. Maulana Obaidullah Sindhi (Mecca).
4. Abdul Aziz Tha',albi (Cairo).
5. H. H. Prince Umar Tusan Pasha (Cairo).
6. H. E. Muhammad Ali Pasha 'Alweiya (Ex-Minister, Egypt).
7. Abdul Qadir Bey Hamza, Editor, Al-Bilagh, Egypt.
8. Muhammad Rashid Riza of Al-Manar, Egypt.
9. El-Farooq Lord Headley (London).
10. Sir Umar Hubert Rankin (London).
11. Amir Shikaib Arsalan (Geneva).
12. Burhan-Ud-Din Kashki, of the Aslab, Kabul.
13. H. E. Syed Zia-Ud-Din Taba Tabai, Ex-Minister, Persia.
14. Ali Riyaz-as-Sulh (Beyrout).
15. Safwa Yunus El-Hussaini (Jerusalem).
16. Saidul Jaraizi (President Khilafat Committee, Syria).
17. Sir Muhammad Iqbal (Lahore).
18. Dr. Syed Sir Ross Masud (Aligarh).
19. Sulaiman Nadvi.
20. Hon'ble Sir Feroz Khan Noon.
21. Nawab Muhammad Shah Nawaz Khan (Jalalabad).
22. Nawab Ahmed Yar Khan, Daultana.
23. Jamal Muhammad, Madras.

PURDHA AND POLYGAMY

[The following article of Allama Iqbal was published in the weekly "Light" Lahore dated July 24, 1933. After having studied the views of Dr. Iqbal on Purdha and Poligamy, we find his depthness of realistic thoughts coinciding thoroughly with the tenets of Islam.]

I wish to clear up a few points regarding the position of our women in the East, and how they compare with the women of West. In London streets I see a lot which Londoners do not notice. They are too familiar with the sights to notice subtleties. But those who see a country after a long absence come with a fresh vision.

What strikes me most is that the country towards the female sex, for which Europeans were one time famous, is becoming atamistic. In the underground men do not surrender their seats to ladies, or do so very seldom. In getting out of the cars they have no thought of letting the ladies out first. I do not want to blame them. The women themselves have brought it about. They wanted emancipation, equal rights with the male sex. The change that has come was inevitable.

Perhaps I may here try and eradicate the totally erroneous notions which are held in Europe about the Eastern, and first of all, Muslim women, their life and the treatment they receive from men. European woman, according to her own wish, has descended from the pedestal on which she stood, but the Eastern, the Muslim woman has remained the recipient of the same honour as before.

In Europe the belief is still there that the Turkish woman plays an inferior role in Turkish life. They misunderstand many of our customs, especially the psychology of the veil. The origin of the veil is not men's jealousy, but the feeling that woman is sacred, so much so that a stranger's eyes should not fall on her. The meaning of the word "HAREM" in Arabic is "Sacred ground", into which no stranger can enter.

There are other reasons for the practice of the veil. These are biological in nature; it is not possible to discuss them here. I can only indicate what lies at the back of this institution. The woman is predominantly the creative element in life, and all creative forces in nature are hidden.

The source and symbol of the greater respect which Eastern women enjoy is in that very veil. Nothing has happened to diminish the respect in which they were held for centuries, and the principle of protecting them from approaches of strangers and from all humiliations has been safely maintained. According to the Holy Book of Islam, there are several rules relating to the segregation of woman. The veil is only one of them. Another rule is that when men and women meet each other, they should not stare into the eyes of each other. If this were the universal practice, the ordinary veil would be unnecessary.

Many women of India and of other countries of Islam wear no veil. The veil is really the name of a specific attitude of the mind. In order to reinforce the attitude of mind, certain concrete forms are needed, which depend on the circumstance of each people, age, and country.

The harem is also maligned. It should be remarked, first of all, that only the kings had harems. When I am speaking of women and the respect that we show to them, you will think of polygamy. Polygamy is certainly permitted according to Muhammaden Law. It is only a method of evading a social evil, i.e. public prostitution. Monogamy is our ideal as well as your but the main defect of monogamy is that it has no outlet for surplus women.

The middle age in Europe furnished the convent and the monastery for the absorption of surplus women. But you in Europe cannot follow this method today. The socalled industrial revolution the parent of the socalled women emancipation movement—has given both man and woman the kind mentality which is apparently opposed to polygamy but I am afraid the social evil is there. I am not suggesting that polygamy is the only cure. but I do mean to say that the state of affairs which drives woman to earn her own livelihood is awful, and is likely eventually to deprive the woman of the best in her—that is to say the woman in her.

However, the institution of polygamy in Islam, is not an eternal institution. According to the law of Islam, all legal permissions can be revoked by the State, if they lead to social corruption. According to Mohammden Law, a woman has the right to the custody of her children even after divorce. She can trade, contract and litigate in her own name. According to some lawyers, she can even be elected as the Caliph of Islam; she is entitled to maintenance from her husband besides the fixed dowry to secure which, she can hold the

whole property of her husband.

The laws of divorce in Islam are also of great interest. The Muslim woman has equality of divorce with her husband. This, however, is secured in Mohammad Law by the wife calling upon her husband at the time of marriage to delegate his right of divorce to her, to her father, brother or any stranger. This is technically known as "tafviz"—that is to say, handing over, or transfer. The reason why this round about way of security is adopted I leave to the lawyers of Europe to understand.

An Interview

[An essay on "Anecdotes About The Quaid" by Badshah Hussain was published in the "Independence Number" of the daily "Dawn", Karachi dated August 14, 1947. The first part of the essay deals with the exchange of views in between Dr. Sir Muhammad Iqbal and the writer.]

Why Iqbals' choice of a Moses to deliver the Musilm peoples of India from the hands of the Hindu Pharaohs fell on Mohammad Ali Jinnah is revealed in the following conversation, I had with the great Poet and Thinker two years before his death.

Dr. Iqbal : I wish you knew how deeply I am concerned with the welfare of my brothers-in-faith. Perhaps, like others, you also think that politics is not my game. My dear young man, it is my conviction that political emancipation is the key to the desired progress of my community.

"The British Imperialism is a great obstacle in our way and the Hindu domination is challenge to us. The pressure from both the ends has, in a way, sandwitched us".

"Under the circumstances, any right-thinking Muslim has not only become interested in Indian politics but has also become greatly disturbed.

Myself—"This is why you have entered the field of politics?"

Dr. Iqbal: What do you mean by entering into politics? I am in it and I was in it. My mission all my life has been the welfare of Muslims—and is it any way different from politics?

"If you think that I have never been a public leader you are mistaken. Haven't I created political conscieneness in the minds of Muslims through my poems? Haven't I dispelled the wrong notions of inferiority complexes? Haven't I preached that Muslims are Mujahids? Haven't I ultimately visualised a separate home-land for the Muslims of this sub-continent?"

Myself : "You have undoubtedly done so, but don't you think the greatest need of the hour is the right type of leader who could lead the forces of the mujahids to the desired goal—you think that Mr. Jinnah is the Man of Destiny?"

Dr. Iqbal : Oh yes, I foresee that Mr. Jinnah is the person who will deliver the goods?"

Myself : "Have you been associated with him quite closely?"

Dr. Iqbal : "We have written to each other—quite frequently and have discussed practically all important issues. We have also met and exchanged views at length. I am convinced that there is no other Muslim leader who can perform the up-hill task better than Mr. Jinnah",

Myself : Perhaps he has no roots in the masses?"

Dr. Iqbal : Let me predict that a man of his character, morals, understanding and determination will soon become a mass hero, the like of which India has not produced".

"Mr. Jinnah's knowledge and understanding of the British Imperialism and bureaucracy is quite intimate and he has the advantage of knowing the Congress mind from within. It will be he who will fight both the forces on all fronts and Insha Allah, it will be he who will defeat them".

Letters

LETTER TO SARDAR AHMED KHAN

This letter is reproduced here from the daily "Pakistan Times"—Rawalpindi dated April 21, 1971.

[*It is difficult to know the exact name of the addressee. However, it is presumed that Allama Iqbal had written this letter to Sardar Ahmed Khan of Dera Ismail Khan, who took part in the freedom movement of the muslims of the Sub continent.*]

Lahore
10th Feb. 1914.

Dear Mir Sahib,

Your friend must put himself in correspondence with the Sec. Advisory Committee, Lahore, if he wishes to proceed to England in March. He will have to go through the Committee and it is on the Committee's recommendation that they will admit him there. He should send an application with two certificates from Men of position, who are in a position to say that the applicant has been known to them for more than a year, and that he bears an excellent character.

When this application comes up before the Committee I shall see to it.

I have just written to the Sec. to send you a copy of the rules, if he has got spare copies.

Yours ever,
Md. Iqbal.

P. S.

For the particulars about journey etc., my knowledge has become rather antiquated.

Md. Iqbal.

LETTER TO MR. FAZLI KARIM

[The following letter of Allama Iqbal was published first in the College Magazine of Government College Sargodha, namely Navid-i-Subh (Oct. 1952) and it is reproduced hereunder from "Iqbal Number" of the well-known literary Journal "Sahifa" Lahore.]

Dear Fazli Karim,

Thanks your letter which I received this morning. I suppose you and your friends do not know that for the last three years I have been living the life of an invalid and more recently the doctors have advised me not to do any reading and writing as my eyesight is getting bad. It is therefore, impossible for me to undertake the kind of work you mention in your letter. Muslim philosophical literature is very extensive, but scattered in the libraries of Europe and the world of Islam. The circumstances are such that only a man of Prince Cattani's wealth can write a histroy of Muslim thought. A good deal philosophical literature mostly in MSS form has yet to be discovered. During the last 300 years, the Muslim world have been intelectually most inactive mainly because of political reasons, with the new life, the signs of which we see today, it is hoped that the type of scholarship necessary for the kind of research you mean will develop. In India things are slightly different. The knowledge of Arabic language is gradually dying out and the Muslim educational institutions are not paying any special heed to it. The philosophical literature in Sanskrit is not so scattered as of Arabic, and the Hindu nation on account of their wealth, can afford the luxury of the philosophical studies. Personally, I would like our younger scholars to devote themselves to the study of Muslim Mathematics, Physics, Chemistry, History and Jurisprudence. In the best interest of Islam, it is the study of these branches of knowledge which is needed today. This alone will bring modern Muslim into touch with the roots of modern knowledge, and we will make them appreciate the meanings of modern problems.

It seems, however, that you and your friends are interested mainly in the metaphysics etc. If so, there is plenty of material relating to the Muslim thought in India. Some time ago, I discovered it with great surpirse that the latest work on the nature of time was published in India only in 1924. This was in Arabic. If therefore, you are

interested in Muslim thought you must impress on the authorities of your University the need of a more intensive study of Arabic. Many years ago I suggested to the Muslim University a scheme to prepare scholars for research work in Islamic lore. Unfortunately nothing came out of it.

I do not wish to conceal from you the fact that after 30 year's study of modern Metaphysics, I have lost the enthusiasm which philosophy aroused in me in my youth. However, in the present state of my ill-health I can be of some use to a young sholar and help him to understand the problems which stirred the emotions of our fathers. It is however, necessary that such a scholar should possess good knowledge of Arabic, and have time to sit near my sick bed for some days.

Yours sincerely,
Muhammad Iqbal.

Note : Allama Iqbal, in a meeting held at Lahore related that during his visit to Italy (in 1931) he met with a person namely Prince Cattani, who was very fond of Islamic History. He wrote so many books on history and spent so much money that an Islamic state could not be able to arrange translation thereof. He collected historical material by spending several lakhs of rupees. Allama asked him as to why he had so much interest in the Islamic History. He replied that the Islamic History turns women into men (i.e. it is the paragon of manly potentialities).

(Please see Safar Nama-i-Iqbal, Edited by Muhammad Hamza Farooqi, pages 195-196.)

LETTER TO SIR AKBAR HAYDARI

[*Text of the following letter of Iqbal addressed to Sir Akbar Haydari was published first in the College Magazine of Govt. College Sargodha Namely "Zia Bar" Vol. 9, No 1 (Iqbal Number).*]

Mayo Road Lahore,
dated the 13th June 1937.

My dear Sir Akbar,

Your letter from London brought me a pleasant surprise as I was not expecting any reply to my letter of April. It is very gratifying to hear that you are preserving my letters, but let me assure you that I attach a far greater value to your sympathy and affection than the value you so generously attach to my letters.

The weather in England must be very fine at this time of the year, and I hope it will have a good effect on your health, which is so much needed by those whom you have served all your life. As for me, I have had enough of Europe. Its intense cold has given me the life of an invalid, which I have been living for the last three years. Some friends have suggested Germany and Austria for treatment, but I fear it is too expensive for me. Further more it is unfair to my children that I should spend so much on myself in my declining years, when my life work is practically finished. The only desire that is still pinching me is to make a pilgrimage, if possible to Mecca and from there to the grave of him whose infinite devotion to God has been a constant source of inspiration and consolation to me. The cast of my emotional life is such that I could not have lived a single moment without a strong faith in the immortality of the individual consciousness. This faith has come to me from the Holy Prophet of Islam. Every atom of me is brimming with feelings of gratitude to him, and my soul needs out-pouring, which is possible only at his grave. My pilgrimage, if God grants it to me, will be one of thanks giving. Hoping you are well and returning to India soon.

Yours Sincerely,
Muhammad Iqbal,

Right Hon. Sir Akbar Haydari,
Hyde Park, Knights Bridge,
London.

CERTIFICATE FOR M. D. TASEER

[The following recommendation certificate was published in the Memorial issue of the "Crescent" magazine of Islamia College, Railway Road, Lahore, of Feb.—April, 1951 (Vol. XXXIX, No. 5) under the Caption "Iqbal's Testimonial."]

I am glad to learn that Mr. M. D. Taseer, M.A., Assistant Professor of English, Islamia College, (University of the Punjab), Lahore, intends to go to Cambridge for Ph. D. in English.

He has already won a name in the domains of arts and letters in his own Country and a young man of such exceptional parts is bound to make his mark wherever he goes.

He is in the vanguard of our young literati, and combines a real ability for literary criticism with genuine creative faculties. He has an extensive range of sympathies in fine arts and is widely read in English and Oriental literatures.

He is just the man for cambridge and is pre-eminently suited for post-graduate research work in English.

Considering his brilliant academic career, his experience as a teacher of Degree and Honours classes in English and the quality of literary work already done by him, he deserves preferential treatment and should be granted every legitimate concession.

(Sd) MUHAMMAD IQBAL,
Kt. Ph. D.
Bar-at-Law, Lahore.

Dated, 1st July 1933.

LETTERS TO MR. IJAZ AHMED SHEIKH

1

[This letter was published in the "Souvenir" of "Iqbal Day" (held on 16, 17 April 1966 at Karachi under the auspices of the Old Ravians Association).]

Metcalf House, Lahore
3rd March, 1920

My dear Ijaz,

A moment ago I posted a letter to you telling you of the probable date of my arrival in Lahore. I have, however, just received a letter from Mr. Jalaluddin, Barister-at-Law, Lahore asking me to stay in Delhi in connection with the Probate case. Please tell your aunt that I have been detained. Mirza Jalaluddin will reach Delhi on the 5th March and we shall have to stay till the 7th.

I suppose your aunt knew of this possibility.
Hoping you are well

Yours affectionately,
Md. Iqbal

2

[A relative of Mr. Ijaz Ahmad's friend namely Mr. Mushtaq of Merut, paid a private visit to Sialkot and was introduced to Mr. Ijaz Ahmad as a literary man. He saw the collection of Allama Iqbal's poems mvintained by Mr. Ijaz and persuaded him to seek permission for him enabling him to edit and publish a collection of Iqbal's poems. Mr. Ijaz did so and Iqbal replied as under. Photo of this letter can be seen on page 218 of "Roozgar-e-Faqir" by Faqir Syed Wahid-ud-Din.]

Lahore
10th January, 1921

My dear Ijaz,

I am afraid I cannot accede to your friend's request for poems, which, it is unnecessary to detail here, the most important of these poems, and that I am already preparing a collection of poems for publication.

Yours Affectionately,
MUHAMMAD IQBAL
Lahore

LETTER TO PUNJAB TEXT BOOK COMMITTEE

[Punjab Text Book Committee vide Letter No. 1651 dated 18 Oct. 1924 requested Allama Iqbal for permission regarding inclusion of some of his poems in the revised draft of Urdu course.

Allama Iqbal replied on the next day and gave requisite permission vide his following letter, photo of which has already been published in "Roozgar-e-Faqir" (Page 108).]

My dear Mr. Smith,

Yes, you can include the poems mentioned in your letter in T.B. Courses.

Yours
MUHAMMAD IQBAL
Barister (at-law)

A LETTER OF RECOMMENDATION BY IQBAL

[*The following letter was published in the "Faran" magazine of Islamia College Lahore, of June 1962 with this introduction by late Prof. Hamid Ahmed Khan*:

"For over a quarter of a century, this letter written by Iqbal lay with me as a secret treasure. I *never thought of publishing it because the subject matter was so pointedly personal. The passage of the years has, however, brought about a change of perspective, and I have now every reason to feel that members of my own college atleast are entitled to a share in whatever riches I may have hoarded in secret.*

"I should be less than human if I did not confess that this letter always brings back to me one of the proudest moments of my life. For where is the raw young man—utterly untried and unknown as a teacher—who will not feel elated at the confidence expressed in the last sentence of this testimonial from the great philosopher—poet, master of us all"]

The letter which is addressed to Dr. Khalifa Shuja-Ud-Din, then Honorary Secretary of the College Committee, is reproduced below :

Hamid Ahmed Khan

Dr. Sir Mohd. Iqbal, Kt. M.A.. PH.D.
Barrister-at-Law,
Lahore.

My dear Shuja-ud-Din,

I write this on behalf of M. Hamid Ahmed Khan who, I understand, is applying for a post in the Islamia College. I have met him several times and have had opportunities of judging his scholarly attainments. I would advise the College Committee to appoint him. He is occupying at present in the Accounts Department. I have found him keenly interested in literature and philosophy and I have no doubt he will be quite a successful lecturer on English leterature and Philosophy. Besides, unlike many Muslim youngmen of our day he is very enthusiastic about the cultural history of Islam. I am sure his contact with Muslim youngmen will do them a lot (of) good.

I would like to see more Muslim teachers like him.

Yours sincerely
Mohammad Iqbal.

LETTERS TO MR. SHAUKAT HUSSAIN (Alig.)

[*The following letters of Iqbal are addressed to Mr. Shaukat Hussain (Alig) of Kamalia, District Montgomery (Sahiwal). He was a devotee of the poet of the East. Mr. Abid Nizami has supplied photostat copies of these precious letters. It may be pointed out that Urdu translaiion of these letters included in "Iqbal Nama" (letters of Iqbal), PL-II, Edited by Sh. Ataullah is defective. Moreover, the date of the first ietter is 3rd January, 1919 and not 3rd January, 1926 as shown in the above mentioned collection of Iqbal letters.*]

Lahore

3rd January, 1919

Dear Sir,

Thanks for your sending me the paper. I read it a few days ago, but do not think it worth while to reply. The poem was written 20 years ago and I do not know who has published it. It would have been only fair to me to ask my permission before doing so. But literary morality is unknown in this country and no body cares for the author whose mind and outlook are continuously changing. In spite of the fact that the poem is one of my earliest attempts, some of the criticisms are based on misprints for which I cannot be held responsible. The critic, however, has failed to see the real flaws of the poem. Poetry is something more than the mere correctness of idioms and expressions. My ideals are different to the critic's literary ideals. Poetry plays only a subordinate role in my utterances, and it is not my ambition to be classed among the poets of the day.

Yours truely

MUHAMMAD IQBAL

LAHORE

Lahore

6th January, 1919.

Dear Sir,

Thanks for your letter, I am glad you have been able to discover an earlier print of the poem. I retain no copy of the original. The poem is not free from faults, but I have no time to attend to it. It is easier to write a new poem than to remould an old one. The faults of the poem are, however, psychological and in some cases those of expressions. Lucknow critics have yet to learn the principles of art-criticism. However, I am glad to see that you are satisfied in this matter.

As to using you have done me nothing of the kind.

Yours etc.

MUHAMMAD IQBAL

LAHORE

[illegible]

3rd Jan. 1919

Sir,

Thanks for your sending me the Paper. I read it a few days ago, but do not think it worth while to reply. The poem was written 20 years ago and I do not know who has published it. It could have been only fair to me to ask my permission before doing so. But literary morality is unknown in this country and nobody cares for the author whose mind and outlook are continually changing.

In spite of the fact that the poem is one of my earliest attempts some of the criticisms

are based on misprints for which I cannot be held responsible. The critic, however, has failed to see the real flaws of the poem. Poetry is something more than the mere correctness of idiom and expression. My ideals are different to the critic's literary ideals. Poetry plays only a subordinate role in my utterances, and it is not my ambition to be classed among the poets of the day.

Yours truly
Muhammad Iqbal
Lahore

Lahore

6th. Jan. 1919

Dear Sir,

Thanks for your letter. I am glad you have been able to discover an earlier print of the poem. I retain no copy of the original. The poem is not free from faults; but I have no time to attend to it. It is easier to write a new poem than to remodel an old one. The faults of the poem are, however, psychological & in some cases those of

expression. Lucknow critics have yet to learn the principles of Art-Criticism. However I am glad to see that you are satisfied in this matter.

As to wrong you have done me nothing of the kind.

Yours etc

Muhammad Iqbal

Miscellaneous

DR. TASEER'S MARRIAGE-DEED

[*The marriage-deed of Dr. Taseer was published in the Memorial Issue of Islamia College Lahore Magazine, the "Crescent" Feb.—April, 1951 (Vol XXXIX No. 5) with the following introductory note*:

"This is a historic document, for it was drawn by the great Iqbal. Dr. Taseer often referred to it with pride as an ideal marriage-deed".]

The text of the deed is as under :

This agreement made on the 11th day of October 1936 between Mohammad Din Taseer of Lahore (the intended husband) of the first part, and Christable George of London (the intended wife of the second part) : Whereas a marriage is shortly intended to be solemnized between the said Mohammad Din Taseer and Christable George, and upon the treaty of the said marriage it was agreed that the agreement hereinafter appearing should be duly executed ; now this deed witnesseth as follows :

1. In pursuance of the said agreement and in consideration of the said marriage, the said Mohammad Din Taseer with the approbation of the said Christable George agrees that the parties to this agreement being Muslims shall contract the intended marriage in accordance with Muslim Shariat.
2. In pursuance of the said agreement and in consideration of the said marriage, the said Mohammad Din Taseer agreed that during the continuance of this marriage with the said Christable George, the said Mohammad Din Taseer shall not contract any other marriage with any other woman of whatsoever persuation (thus the said marriage will be monogamous).
3. In pursuance of the said agreement and in consideration of the said marriage, the said Mohammad Din Taseer agrees to

delegate this right of divorce under Muslim Law to the said Christable George.

4. That the dower (Mehr) claimed by Christable George from Muhammad Din Taseer under this contract and under Muslim Law upon the soleminization of the marriage shall be Rs. (6) six thousand.

In witness whereof the said Mohammad Din Taseer has hereto set his hand at Lahore this 11th day of October 1936.

First above written (SD) MOHAMMAD DIN TASEER

Second above written (SD) CHRISTABLE GEORGE

Witness No. I (SD) AMEER ALI SHEIKH K. B.
Sessions Judge (Retired).

Witness No. II (SD) NIZAM-UD-DIN

Witness No. III (SD) MOHAMMAD IQBAL.

MY PRECEPTOR

The following article of Mohammad Afzal Hussain was published in the daily "Pakistan Times" Lahore dated 21-4-61, which deals with the recollection of the writer about Allama Iqbal.

On his return from Europe, in 1908, Dr. Muhammad Iqbal entered the legal profession. Mr. James, who had succeeded Mr. Brett as Professor of Philosophy at the Government College, Lahore, died suddenly. Mr. S. Robson, Principal of the Government College, prevailed upon Dr. Iqbal to fill this gap. With the permission of the Chief Court, Dr. Iqbal accepted a part-time teaching responsibility, and continued to teach for about a year and a half. At that time every senior professor on the Arts side was required to teach English to the degree classes, in addition to his special subject. Thus, Dr. Muhammad Iqbal taught Philosophy to the students in Masters classes and Bachelor classes, and English to the Bachelor classes.

I was at that time in the Bachelor of Science Class, and thus had the privilege of being a pupil of Dr. Muhammad Iqbal. He taught us two texts, P. G. Hamerton's "Human Intercourse", and "Longer English Poems" edited by Hale. Dr. Iqbal was certainly the most

qualified teacher to teach these two texts. A poet and a philosopher—and at that time psychology was still a part of philosophy—could interpret human behaviour with originality of conception. And a poet to teach poetry: what else could we want? It was a piece of good luck.

Dr. Iqbal illustrated many of Hamerion's observations from personal experience, *and referred to several instances of difference in 'Human Intercourse', because of tradition and the way one had been taught to look at thingr.* Dr. Iqbal related an incident about an acquaintance of his, an Indian student in England. This young man had a young English lady as his friend. She greatly admired a curto he had obtained from India. He immediately offered it to her, and added convincingly that it was useless to him. She greatly resented the offer of a 'useless object. This led to estrangement. This young man mentioned this to Dr. Iqbal, who intervened and explained to this English lady that when an Eastern offered a gift to some one, he was so generous that he did not like the recipient to feel that any special favour was being conferred upon him. The young lady appreciated the explanation and the differences were patched up.

When teaching Hale's 'Longer English Poems', Dr, Iqbal was at his best. It was a great pleasure to listen to a poet of Iqbal's eminence explaining the elegance and charm of a poem, and elucidating the meaning which a poet wished to convey. It was our rare good luck that we had such a teacher.

The last poem of these selections was Shelley's *Adonais*, an elegy on the death of Keats. Dr. Iqbal taught us this poem. In August 1910, my father Mian Husain Bakhsh died. Dr. Iqbal addressed a poem to my brother, Mian Fazal.i-Husain, which he named *Falsafah-i-Gham*. I often read the two elegies together. They describe the philosophy of life and death with profound penetration into sorrow.

Stress on originality:

The Government College during those days was that the degree classes were broken up into small groups, which by turns went to different teachers for discussions and essaywriting. I was in the group assigned to Dr. Iqbal. Once he told us that it was not difficult to write about *hackneyed* themes and on conventional topics. We should try and develop our skill to discuss unconventional subjects. He suggested that we write an essay on 'In

Defence of False-hood' I remember having made an attempt, but I do not recall with what success.

Source of inspiration :

I was at Cambridge when *Asrar-i-Khudi* was published. Mr. Muhammad Shafi, who later on became Principal of the University Oriental College, was then at Cambridge doing research with Prof. Brown. He received a copy of this book, and lent it to me. This was during the First World War, and mighty nations were fighting for domination. The German philosophy of super-man was the subject of common discussion among us. I read *Asrar-i-Khudi* with great interest. It was a source of inspiration. It was during the First World War that Shakespeare's tri-centenary fell. Sir Israel Gollancz, Professor of English in London University, and Secretary of the British Academy, was bringing out a thick volume containing contributions on Shakespeare from all over the world and in many different languages, with translations in English. From India, if I remember correctly, there was a longish contribution by Tagore, in Bengali, and a very short one by Iqbal in Urdu. In translation I thought Iqbal excelled Tagore. It was not possible for me to compare the originals. Iqbal gave the following superb lines:

حسن آئینۂ حق اور دل آئینۂ حسن
دل انسان کو ترا حسن کلام آئینہ
تجھ کو جب میرے دیدار طلب نے ڈھونڈا
تاب خورشید میں خورشید کو پنہاں دیکھا
چشم عالم سے تو ہستی رہی مستور تیری
اور عالم کو تیری آنکھ نے عریاں دیکھا

حفظ اسرار کا فطرت کو ہے سودا ایسا
راز داں پھر نہ کرے گی کوئی پیدا ایسا

Sir Israel gave me a reprint of the page of Iqbal's poem, which I had got framed.

Soon after my return to India in 1919, I was posted at the Punjab Agricultural College at Lyallpur. A little later I was nominated a Fellow of the University of the Punjab, and served on various committees. I visited Lahore fairly often. Dr. Muhammad Iqbal was at the time living in a house on McLeod Road. On my way to the University, or Director of Agriculture's Office, from the Railway

Station, or on my way back, I almost invariably visited my preceptor and paid homage. This was a regular pilgrimage. I was always received with much kindness and permitted to see Dr. Iqbal even in his small bed-room, while he was sitting in his bed. The conversation extended over a vast field, and for me it was always most profitable and enjoyable. I remember two features very distinctly, the Quran close to the bed and *tasbih* hanging from back rest of the bed.

I once asked Dr. Iqbal as to what he had mind when he wrote :

تمھاری تہذیب اپنے خنجر سے آپ ہی خود کشی کرے گی
جو شاخِ نازک پہ آشیانہ بنے گا ناپائیدار ہوگا

Dr. Iqbal said that during his stay in Europe he had studied some aspects of the social life of the common people, and what he had seen convinced him that such a civilization could not last. He mentioned that some parents, for instance, would get their children insured and then starve them to death to get insurance money. He thought this was the lowest depth of degradation for a human being.

I had joined the Indian Agricultural Service in January 1919, but had secured an appointment in 1916, and had entered into contract with the Secretary of State for India. Some two years after my appointment a few British War Service officers were posted to the Punjab in the I.A.S. They were being given certain privileges on the plea that years of the war service counted towards seniority. We contended that any regulations which came into force after our contract could not apply to us. We sent memoranda to the Secretary of State, but the decision was against us. I felt that this was unfair, and I wanted to leave service. A post of Entomologist was advertised in Egypt, I asked Dr. Iqbal if he would forward my application. He very kindly agreed and did forward my application. But even in Egypt an Englishman was given preference.

Iqbal's Message :

On the occasion of an Annual Convocation of the University of the Punjab, in the Fellows Robing Room, I saw Dr. Iqbal sitting in a chair outside the crowd. Immediately I went to him to pay my respects. We started talking. I asked Dr. Iqbal what he wished to convey when he compared the philosophers Locke, Kant and Bergson and the poets Browning, Byron, Ghalib and Rumi. The poet kept

quiet and made no answer. I thought that as poetry was mainly an inspiration, often perhaps even the poets did not fully comprehend what came into their mind, I discreetly retreated. A little later Dr. Iqbal called me and began to explain to me the meaning of these lines. Nawab Zulfiqar Ali Khan, who was also a Fellow of the University, came to us and said: "What are you two doing here?" The poet replied curtly: "Don't interfere, this a talk between a *Pir* and a *Murid*." I must confess I was greatly elated having been conferred the dignity of a *Murid* of so great a *Pir*, and that was a true description of my status. Iqbal has always been a source of inspiration to me. When I was appointed Principal of the Punjab Agricultural College, Lyallpur, I had my message to the staff and students printed and distributed in words of Iqbal:

تراش از تیشۂ خود جادۂ خویش　　براہِ دیگران رفتن عذاب است
اگر از دست تو کار نادر آید　　گناہے ہم اگر باشد ثواب است

And, I faithfully acted upon this message, and broke away from mere routine and made innovations. I hope my efforts were in the right direction.

In 1958 I was asked by a kind young lady to write for a compilation which she was editing, on "Concept of a Successful Life". Soon after I received this invitation I went to America and Europe. I spent some weeks in Geneva attending the International Sugar Conference. Here I had time to think about the 'Concept of a Successful Life' Naturally I turned to my preceptor for inspiration. I went into the library of the United Nations and searched for Iqbal's books, I did not find a single one. I was greatly dismayed and considered this a great omission. I immediately addressed a letter to the Ministry for External Affairs at Karachi and to the Ambassador, at Berne, suggesting that all Iqbal's works in the original and in translations, be supplied to the library of the United Nations Organisation in Geneva and to international libraries elsewhere. I do not know what happened, but on my return I wrote to Mr. Mumtaz Hasan also. I hope all libraries of International Organisations are supplied the works of our great Poet-Philosopher. I borrowed from a friend in Geneva Iqbal's works and was inspired to write about the concept of a successful life.

Iqbal's philosophy of life is indeed inspiring. It is the philosophy of action.

My preceptor was a great thinker, a very great poet, and I pay homage to him.

IQBAL AT TRINITY COLLEGE

[The following letter is reproduced here with the complements of Prof: Asi Ziai of Govt. Murray College, Sialkot. The letter throws light on the academic life of Allama Iqbal at Trinity College, Cambridge.]

The College Office,
Trinity College,
Cambridge.
30th October 1967

Telephone
Cambridge 58201

Mr. Iqbal Naseem Esq. M. A..
66 Fallow Court Avenue,
Finchley, London N-12.

Dear Sir,

In answer to your letter of October 18th, according to my records Muhammad IQBAL matriculated as an Advanced Student at Trinity College, Cambridge, in the Michaelmas Term. 1905. He was a resident student until the Easter Term 1907 and proceeded to the BA Degree on 13th June, 1907.

I have a note that he died on 22nd April 1938 and regret I can give you no further information about him.

Yours truly
Sd.
Chief Clerk

Note: (1) The academic year of Cambridge university commences in October and consists of three terms. Students generally begin their residence in the Michaelmas (October) term. Any student being his residence in the (January) term is re-examined in the same triposes as

those who entered the university in the Easter term is examined with those who go into residence in the following October. Students are seldom admitted as bye-termists, i.e. after the Michaelmas term. (Pl. see Handbook for Indian Students, 1939. pages 50, 51).

(2) Allama Iqbal died on 21st April 1938 and not on 22nd April 1938 as mentioned in the letter.

LIFE AT JAVID MANZIL

[The following article by Mian Muhammad Shafi appeared in the Civil & Military Gazette Lahore on 21-4-60. It sheds light on the personal and homely life of Allama Iqbal]

Although politics and poetry completely absorbed him, Allama Iqbal was extremely fond of home life. From his life-long savings as a lawyer and royalty from his books he was able after 30 years of life in Lahore to build a modest house for himself on an 11 kanal plot. The house was named after his son, Javid. He had a small family—a son and a daughter who had been deprived at a very young age of the tender affection of their mother who died shortly after they had shifted from their McLeod Road house to their newly-built house on the Mayo Road. "I am discharging dual duty of a father and mother towards my children," he wrote to Miss Dorothy Thompson, in London, with whom he used to correspond occasionally on problems of personal and political nature.

He felt highly relieved of his domestic worries when a German lady came from Aligarh to take charge of the children and the household. She soon became "Muttee Jan" to the poet's daughter, Munira, and acquired a pivotal position in the domestic affairs of Javid Menzil. Iqbal who had been a life-long admirer of German womanhood was very happy to see growing understanding between his daughter and her Muttee Jan. Javid of course, was too headstrong to fit in with the domestic discipline Iqbal yearned for a man who could become a counterpart of the German governess so that he could cease to worry about Javid as he had in the case of Munira.

Economy :

Judged from modern standards of living Javid Manzil was neither elegantly furnished nor luxuriously staffed with domestic servants. Economy, if not, austerity was the watch-word in the house of Iqbal.

There were three servants including Ali Bakhsh. Rehman, a village-fellow of Ali Bakhsh, was a lazy lout and had been employed to look after the poet's hubble-bubble. Masita, the cook, was the biggest source of headache to the poet. On account of his culinary ineptitude. "Why does he bother me every morning with the question as to what shall I eat. He should know it himself what should I eat," he would complain."

Iqbal's day started with the "Salat-i-Fajr". Before his voice had been affected by a malignant throat trouble he used to recite Quran after prayers with a melodious voice. He used to read Quran with such emotion and devotion that tears used to flow from his eyes till the pages of the Holy Book became wet. In one of his devotional poems he prayed God to invest his throat with the same resonant voice so that he would enjoy the morning recitation of Quran.

Prayers over, he would slip into his bed and to use his words, started "talking to himself." In the meantime tea came. While he sipped his tea the main news of the day was read out to him. Then his hookah replenished with fresh water and tobacco was brought and he puffed at it. Against the country-side fashion he rarely allowed a visitor to puff at his hookah. On an average he used to smoke three or four times a day. He had a very fastidious taste about tabacco. He used the best tobacco from Jhang. Ali Bakhsh was specially instructed to keep an eye on the stock of tobacco.

He welcomed all sorts of visitors who started arriving a short while after sunrise. Unsophisticated villagers thinking him to he a medical practitioner (the prefix of Dr. before his name beguiled them) used to come to him for a medical check-up and a prescription. He had a word of cheer and advice for each one of them. Lawyers, business-men, students, and teachers from all parts of the country came. They sat on the chairs spread in front of his bed. They chatted with the poet, asked him all sorts of questions and sought his advice. Some of them tarried for long hours and left only when hunger and sleep forced them to do so.

Most unwanted were those who wanted him to recite his "*kalam*" to please them. People seeking a letter of "*sifarash*" a job, etc., were also shunned. Iqbal was a charming conversationalist. He would speak with rustics as freely as he did with scholars and politicians of international repute. He became instantly at home with women visitors particularly those from Europe. If a foreign visitor

happened to be in Lahore during the hot season he never failed to mention the story of one of his teachers in the local Government College who skipped over Dante's Infero saying, "Gentlemen we need not formally go through it, we are already in it."

The rush of visitors subsided at about lunch time. He used to take his frugal lunch while sitting in his bed. His luncheon menu consisted of partridge soup (the supply came steadily from Makhdoom-ul-Mulk Miran Shah Sahib of Jamal Dinwali) one and a half chapati, one meat and vegetable dish and occasionally a sweet dish. He rounded off his lunch with a cup of green tea in summer.

Short Nap :

He then took a short nap. He often quoted a *hadith* favouring siesta. On waking up first thing he did was to attend to his correspondence. Letters, newspapers and periodicals coming by dak were read out to him. Those he wanted to acknowledge were replied to at once. The rest were destroyed. He never kept a letter. Even the letters from the Quaid-i-Azam were not preserved. Once Sir Akbar Hydari sent him a very flattering letter and when it was suggested to him that it may be preserved for a reference at the proper time, he said, "It is not necessary."

He used to take his aftenoon tea with his children. The company of his children had a magic effect on him. Fragrance of affection came out of him. He would ask Munira what she had for her breakfast and her lunch. How many bananas did she eat ? How many oranges did she enjoy? He enjoyed the innocent answers of his sweet little daughter, He used to say, "Children are only interested in eating."

The most sought after time by the poet was the evening when his small circle of friends used to meet at his place. The most cherished of his friends, Chaudhry Mohammad Hussain who was a government employee), was the first to come. One question that Iqbal never failed to ask him : "What is the news, Chaudhry Sahib?"

Chaudhry Mohammad Hussain was in the press branch of the Punjab Civil Secretariat and was a very keen student of contemporary politics He was a true confidrate of the Allama (and one of the three trustees of his children and property according to his will). Chaudhry Mohammad Hussain took his seat on the chair and he then, in his typical manner, used to give in a very lucid manner all the developments in the national and the international field.

Another most welcome friend was Hakim Mohammad Hassan Qureshi. He was Iqbal's physician and was close to his heart. Syed Nazir Niazi and the late lamented Syed Salamat Ullah Shah were equally welcome. Raja Hasan Akhtar was a favourite of the poet. When the group had collected Ali Bakhsh was asked to serve them with tea. Iqbal felt at home amongst his friends. Iqbal's one anxiety used to be that the "Mahfil" should continue as late into the night as possible. Any suggestion from any one present for a break-up was strongly resisted by the poet. He felt happy in their company. Why should they leave him alone so soon. In order to prolong the *mahfil* he would recite his latest "Kalam" and also amuse his friends with lighter talk. The people who came in for a good deal of adverse comments were the Unionists.

When the "Mehfil" did at last break-up a little before midnight Iqbal could not suppress his regret at such partings.

Dress :

Iqbal was the least careful about his dress. In summer he wore a *dhoti* and a shirt. Some time a vest was enough. In winter he wrapped himself with a woolen "*loi.*" He used to say, "I should not spend upon myself more than what is absolutely essential. He was worried about his children after he had gone away.

Iqbal was very handsome man by any standard. He was from the finest stock of Kashmiri Brahmins being a Sapru by caste. In his youth he was a wrestler and had a well-developed body. He used to talk proudly of his physical prowess. Once while returning from London to Lahore after having been called to the Bar he went sight seeing in gay Paris. He strayed into a colony infested by the 'goons'. He was encountered by a few of them but he pounced upon them with the ferocity of a tiger. After trouncing them hard he took to his heels.

Iqbal had a fine moustache and thick crop of hair on his head. He used to get his moustache and hair dyed regularly with "Khizab". His valet, Ali Bakhsh, too had gray moustache and gray hair on his head. So that the master and servant required double the ration of "Khizab" Iqbal one day homourously remarked before his friends, "Ali Bakhsh may forget every thing and anything in the world. But he won't forget the time schedule for dying my hair."

In Iqbal's house the servants ate the same food which he and his

children ate. Actually the instructions were that the servants should be served with food first so that they could then serve food to the household with their stomachs satisfied.

Iqbal was fond of pigeons. He kept a brood of white pigeons and enjoyed their flying bouts. He used to import fine specimens of pigeons from far and wide and used to feed them himself.

One event that brought a breath of satisfaction to the poet's life was the observance of Iqbal Day all over India on January 9, 1938. In Lahore Dr. Sir Gokal Chand Narang, Sir Abdul Qadir and Maulana Mohammad Aslam Jairajpuri presided over three different sessions of Iqbal Day. Eminent scholars like Maulana Ghulam Ahmad Parvez, Kh. Ghulam Sayedain, Sardar Gurcharn Singh, Mian Bashir Ahmad, Syed Nazir Niazi and Raja Hasan Akhtar read papers on various aspects of Iqbal's poetry. Messages of good wishes were received from Pandit Jawaharlal Nehru, Sir Tej Bahadur Sapru, Dr. Rajendra Prasad, Sir Henry Craik, Sir Sikandar Hayat Khan, Mrs. Sarojini Naidu and Maulana Abul Kalam Azad. Newspapers brought out special supplements. There was not a single town in India where Iqbal Day was not observed. The poet was flooded with telegram all over the country wishing him long life. "Iqbal Day" was even observed in London where glowing tributes were paid to the genius of the poet.

The poet glowed with satisfaction at the national response. He wrote in a letter to Dr. A. Latif of Hyderabad (Deccan), "What is popularly known as Iqbal Day means only one thing to me. It signifies that the land in which I have sown the seed of my message is not barren. There is bound to be a rich crop in due course of time.

Exactly after 3 months and 12 days of the celebration of Iqbal Day the poet with "Allah" on his lips breathed his last.

A Friend's Memories :

Thousands of memories are crowding for expression when I think of Iqbal, poet and philosopher of Indian renaissance. My old friend, Sardar Umrao Singh Majithia, who read Hafiz and Tennyson, Kali Dass and Ghalib was the first to discover Iqbal's poems. We often read them and enjoyed them and were anxious to meet the poet himself. The opportunity soon came. After the first meeting we met frequently and our acquaintance ripened into friendship which

endured to the end.

A little before he passed away I happened to be in Lahore and went to see him; he greeted me with usual smile, we talked for a little while, and as I rose to take leave, he said: "The machine is worn out and cannot last long." And then turned away; and now he is no more, but his songs will live and be a source of inspiration to the rising generations.

It seems to me he was born thirty years before his time. Today, if he had been in his youth, he would have Indiled a to unity and strength. He would have helped in raising "A New Temple" to the motherland, the Temple of his dreams of forty years ago.

We met at the house of Sardar Umrao Singh or Sir Zulfiqar Ali Khan or repaired to Iqbal's flat in Anarkali. He was always the same, sunk in thought, in communion with himself, and coming to the surface, as if to unfamiliar ground, with a smile and glint in his eye, marking his reaction to the external world.

He was a deep reader; of my friends I thought Sardar Umrao Singh and Iqbal were the best read men in philosophy and Manohar Lal in economics. Philosophy with Iqbal was not a means of finding satisfaction in an unsatisfactory world; with him it was a revelation of the power of man to alter, improve and make his own environment healthy and happier. He had no faith in the creed of renunciation, which he associated with slave mentality.

He used to say slavery began with acceptance of what was really unacceptable and submission to what was regarded as an inevitable. There was no such thing as inevitable in his philosophy. It was his faith in his own people, and the destiny of India, that he sang of the glories of his motherland in *Hindustan Hamara*, a song which passed from lip to lip.

He was aware that his country was old and had left centuries behind it and had been in a state of decrepitude. He hoped, however, that a new incarnation was at hand, coming after pregnancy of ages.

He was a seer, as a poet is a seer. He touched on matters which lay beyond the realm of knowledge, religious, social and political; but he touched them with the passion of a prophet.

Speaking of Western civilisation he said :

O! Ye dweller of the West,
Know ye not, that this God's world
Is not a place to trade in?

Thy civilisation is forging.
With its own hands the sword
Which will destroy it in the end.

I feel as if *Hinduston Hamara* has more virility and better fitted to be a National Anthem than *Bande Mataram*. The latter has the sweetness and the charm of a child's prayer to his mother. It calls the sons of India to be true to the mother, as such, its appeal must reach all hearts. It is the truth that a people who can betray their motherland must be bankrupt of all true feelings. *Hindustan Hamara* is the clarion call to India, to release its manhood and raise the country from poverty to power. It is tragic that a country inhabited by a virile population, Hindu and Muslim, intelligent and strong inheriting a civilisation with traditions of greatness, should be powerless to manage its own affairs and dissipate its strength in promoting individual self-interest.

"It was leaders." he held, "who were without faith and without patriotism, who were responsible for continuous deterioration."

Both in private conversation and public utterances he was never tired of preaching a crusade against slave mentality.

Beyond India :

It was disappointment with his own people, who seemed to delight in words, and refused to act, who were content to be weak and dependent, instead of being independent and strong, which slowly carried him to look beyond India for the realisation of his dreams. In doing so, however, he forgot what he himself had said before :

If wine of love of thy motherland
Captures thy heart and mind
And desire for self-aggrandisement departs
Lead on the Caravan, for those who lead
Never look back or tarry on the road.

Then came the world war and roar of revolution began to throb in the ears of men. Iqbal's passion for human liberty was intense and he often prophesied the results, but his pophecies never came to pass. He had the fearlessness which belongs to the unselfconscious. He virtually abandoned Urdu as a medium of expression and took to

Persian, and with it went his dreams of a United India. The words must have been rung from his heart when he sang:

Only dwellers on the Indian soil
Can know the meaning of my sad song
It is my lementations turned into rhyme
The garden of my dreams exists no more
The rose hates jasmine, jasmine in its turn
Hates the rose and wastes its fragrance
It is not here I could build my nest
And treat as strangers neighbours I would love
Here wine of love no more flows over the cup
The tavern door is closed and merry men
Gathered no more to drown the torturing self
I have no home land. I am without home.

He appealed to the Muslim world with the same fire and enthusiasm as he used to invoke his own people.

The Secret of Power:

The teaching of Nietzche had a great influence over him. He used to quote from "*Thus Spoke Zarathustra*." His *Israr Khudi*," secret of the self, is not in accordance with the writings of the early mystic. Maulana Roum appealed for the softening of the heart. As he said "Nothing grows on a rock. It is only covered with verdure when it becomes soft soil." Iqbal asserted that it is in self-assertion that the secret of power can be found, and that carbon did not turn into a diamond till it hardened.

He held that in a world where self-assertion was the rule a creed of renunciation in worldly affairs was a source of weakness. To become hard with Iqbal did not imply an unfeeling indifference towards others. It was an appeal towards a more strenuous attitude towards oneself, to gather up all the forces of body, mind all spirit and their deliberate and determined use for national ends.

He was not content with finding contentment of the soul, he wanted power, and yet Iqbal inherited love of philosophy from his Brahmin forbears and all his life studied philosophy. He could never abāndon his search for truth. He read with avidity all that was

written in the past, or in modern times on the subject. Once in the agony of his heart he exclaimed :

Praise is due to Thee. O! God.
Otherwise Thy gifts are worse than Thy anger.
Thou bestowed a little heart,
And cheated it with desire.

Devotion to Islam :

Islam gave him a positive creed, a religion that required remembrance of God five time a day, and was free from debilitating influences, accretions, such as gathered round Hinduism. Iqbal dreamed not only of an Independent India but an Independent Asia. He saw how greed for power and money was corroding the soul of Western Powers.

He thought Islam had an advantage over Hiduism as practised; Islam allowed freedom in mundane matters which Hinduism denied. His attempt to unravel the mystery of life by endless search in the the domain of reason gave him no permanent satisfaction.

He cried out for a feeling of devotion, a love which would bring contentment to his mind, and take him out of the wilderness of philosophy. He exclamed :

This handful of dust Age-long that wandered In the wilderness of philosophy.
At last found peace.
In the lanes of love.

I cannot say how in the later days his mind worked. The last time I saw him he knew his end was not far, and yet there was not a mark of fear in his face or his behaviour.

Beauty of Poetry :

The beauty of Iqbal's poetry can only be realised by those who know Urdu and are not unacquainted with Persian. It is almost impossible to render his poems into English and convey the charm of words. He had the genius and the passion and the power of giving a lovely movement to the verse and the power of seeing what is lovely

in the joyfulness or sorrow, either of nature or of humanity. It seems as if in the crystal clear mirror of a poet's heart joys and sorrow, earthly raptures of youth and patriotic fervour are reflected and transfigured by him in poems.

The late Sir John Thompson and I once attempted almost the impossible. Sir John Thompson, when he was Revenue Secretary, would come to my house in Simla after his office hours and I would provide him with a rough translation of a poem and he would put it into verse. Unfortunately, our collaboration came to end with the trouble in Amritsar and we drifted apart.

Unsuited to Politics :

There were in those days amongst Englishmen and women, a love of serious literature and intellectual co-operation. Simla and Lahore seem bankrupt now. It may be that both English and Indians have abandoned plans where unity of thought and feeling defeats diversity and aspires towards universality; on the political plane there can be little harmony.

Iqbal had a few friends, and he kept them. Essentially he was self-absorbed, and found his greatest joy in expression. People flocked round him and acclaimed him a leader ; on such occasions he was influenced by the opinions that moved round him. He was in truth a universalist, but the communal environment dragged him down. He could not put his heart, or work with any enthusiasm, for ideals which his higher nature refused to espouse. He had a dual personality, the genius that sat crowned in his brain and heart ; and the limited personality that expressed itself in the ordinary way in the day-to-day activities of life. His real mission was to inspire and lead the politicians to altitudes which he himself frequented; and when he came to their level, he lost his bearings.

Simple Living :

He was almost an ascetic and combined in his life simple living with high thinking. His faithful servant was always at hand to prepare his hubble-bubble, which he enjoyed greatly. He also enjoyed conversation on light subjects. On such occasions he could be very

amusing and composed verses on the spur of the moment, which will never see the light of day. We spent delightful days together in an atmosphere of music and song, philosophic and political discussions and, above all, in the hope of raising our country to a position of equality with other civilised nations of the world. One by one, those who gathered round Iqbal in his early years have departed; a few remain and treasure in their hearts the memory of these delightful days. The body of Iqbal sleeps, while his soul soars in the paradise which he promised to the Muslims, i.e. the true believers, both as gift and as a reward in his own words :

Leaves of his story Lie in the garden,
Scattered everywhere,
Stolen by the tulip and rose.

ALL INDIA MUSLIM CONFERENCE RESOLUTION

[The formation of the Muslim Conference was a result of the reaction felt among certain Muslim leaders against the conciliatory attitude of the All India Muslim League towards the Nehru Report which ignored the major minority of India i.e. Muslims. Sir Fazl-i-Hussain and Sir Muhammad Shafi worked effectively behind the scene. Support was rendered to these leaders by the prominent Muslim of the sub-continent who were of the firm opinion that the Nehru Report should be rejected. In the meantime the second session of the All Parties Conference was held on 28th August, 1928 at Lucknow under the presidentship of Dr. Ansari and the Nehru Report was given its final shape. The Congress sponsored All Parties Conference and ignored the Muslims' demands. Fazl-i-Hussain and his supporters consequently decided to convene All Parties Muslim Conference. About 600 leading representatives participated in the Conference held at Delhi during the last week of December, 1928 under the presidentship of Sir Agha Khan. The conference lasted for three days and made the fourteen important decisions. It was a great success due to the unflinching stand on separate electorate for the Muslims. Though Muslim League did not accepted the invitation and refused to attend the conference but later on she had to give due importance to the above

resolutions. The Muslim Conference, was initially convened as an emergency measure to show resentment and to lodge a joint protest against the Nehru Report and joint electorates became permanent body to fight for the Muslim cause. A Central Board was constituted to look into its organisation and financial affairs and conference were held twice a year in various parts of India to consider political issues of the time. British Government had to recognize its political importance. The Viceroy nominated only those Muslims who were members of the Muslim Conference to participates in the R. T. C. with the exception of Mr. Jinnah. (For detailed accounts please see the Political Philosophy of Iqbal by Perveen Feroze Hussain P-321-325). Iqbal's association with the Muslim Conference was close and long. At first he was the member of the Executive Council, and thereafter he presided its annual session held at Lahore on the 21st and 22nd March, 1932. He delivered his presidential address, which contained his views on the various political and social problems of the Muslims of the sub-continent. (The address can be seen in "Thoughts and Reflections of Iqbal" by S. A. Vahid, pages 195-219). The historical resolutions passed by All India Muslim Conference at its Lahore Session on 21st and 22nd March 1932 under the Presidentship of Dr. Sir Muhammad Iqbal, are reproduced here under from the weekly "Light" Lahore of April, 1933]

[The following resolutions were passed at Lahore Session of the All India Muslim Conference on 21st and 22nd March, 1932, under the Chairmanship of Dr. Sir Muhammad Iqbal.]

Railway and Army Services :

Resolution 1.—This Conference emphatically recommends that in view of the Muslim demands about the adequates hare of Muslims along with other Indians, in all services of the State and on all statutory self-governing bodies the future Indian constitution should embody the following Clauses :

(1) Proportion of Musalmans in all the all-India services of the State and on all the statutory self-government bodies, shall not be less than one-third *i.e.*, their proportion in the Central Legislature.

(2) Proportion of Musalmans in all the services of the State and all the local bodies in different provinces shall not be less than their proportion in the Provincial Legislatures concerned.

(3) Proportion of Musalmans in all the services in higher and subordinate grades on each railway should be in accordance with their proportion in the area traversed by that railway, subject to the principal mentioned in Clause 1.

(4) Proportion of Musalmans in all the commissioned and non-commissioned ranks of the Army shall not be less than 50 per cent.

This Conference further requests the Government that pending the constitution the proportion should be fixed by Government order.

Religious Education :

Resolution II.—This Conference calls upon the Government of India and Provincial Government to take immediate steps to give effect to the recommendations of the Hartog Committee relating to the introduction of religious education and reservation of seats in public and aided schools and colleges for Mnslim students.

Muslim Demands :

Resolution III.—Whereas the Muslim community is profoundly dissatisfied with the result of the last two conferences in as much as the Muslim demands formulated on January 1, 1929, April 5th, 1931, have not been conceded and whereas the Conference is generally of opinion that its policy of co-operation has not yielded satisfactory results, it holds that it is no longer possible for Muslims to continue to co-operate with the Round Table Conference or its sub-committees which are preparing a constitution in the absence of the decision that the full Muslim demands will be embodied therein, but in view of the undertaking given by the British Government to announce its decision on its communal question without avoidable delay, this Conference urges upon the Government to announce its decision at the earliest opportunity so that the Muslim community may clearly understand its position in the new constitution. If the decision is not announced before the end of June next, a meeting of the Executive Board of the Conference should be held on July, 3, 1932, at the latest to launch the programme of direct action.

This Conference is futher of opinion that in the meantime the community should be organised in the following manner to be prepared for any emergency which may arise :

1. To establish more branches of the Muslim Conference in all parts of the country.
2. To bring about co-ordination of work among the Muslim organisations in the country with a view to the political emancipation and the economic betterment and solidarity of the community.
3. To enrol volunteers under the branches of the Conference with a declaration from them that they will put forth all possible sacrifices for the enforcement of the demands of the Muslim Conference.
4. To collect a fund for the above purpose.

It further authorises the W. C. to prepare a programme of direct action and place the same before the Executive Board up to the end of June 1932, for necessary action.

This Conference does not approve of the participation of the Muslim members of the Round Table Conference in its committee in spite of the resolution of the 9th of August, 1931, of the Executive Board of this Conference.

This Conference wishes to make it perfectly clear that the statement of the 26th of November, 1931, regarding provincial autonomy in London, or any other proposal made by the Muslim delegates of the Round Table Conference or its sub-committees in so far as that proposal or statement is in consistent with the resolutions or the demands of the Muslim Conference, is not acceptable to this Conference.

Provincial Autonomy :

Resolution IV. Whereas the scheme of federation propounded at the Round Table Conference is bound to involve considerable delay in the working of details and whereas the provinces of British India have been demanding complete provincial autonomy ever since the inauguration of the Government of India Act of 1919, this Conference demands the immediate introduction of provincial autonomy in all the provinces of British India simultaneously, while the details of the federation scheme are being explored and worked out.

Kashmere :

Resolution V.—(1) In the opinion of the Conference the composition of the Glancy Commission on the question of constitution is unacceptable to Muslims in as much as the Muslims of Kashmir are not represented on it in proportion to their population and most of the Muslim members nominated are not qualified for the work. The Conference disapproves of the action of the Kashmir Government that while the nominees of non-Muslims have been appointed after consultation with the communities concerned, the Muslim members have been arbitrarily nominated, without any reference to the Muslim community and calls upon the Government to ask the Muslims to nominate their representatives on the Commission.

(2) This Conference is further definitely of opinion that no constitution framed by the Glancy Commission will satisfy the Muslims unless and until S.M. Abdulla and Qazi Gauhar Rahman, the accredited leaders of Kashmir Muslims, are forthwith released from jail in order to enable them to properly prepare and present the Muslim case before the Commission.

(3) The Conference protests against the indignities and the ill-treatment meted out to the Muslim political prisoners in the State jails and is decidedly of the opinion that no peace is possible in the State unless all persons incarcerated for non-violent activities are set at liberty.

(4) This Conference has learnt with indignation that the revered religious leaders of the Muslims in Hindwara and elsewhere have been publicly disgraced and humiliated under the authority of the Governor of Kashmir and is of opinion that his immediate removal as wall as enquiry into the conduct of other officials concerned is essential to restore peace.

(5) This Conference disapproves of the appointment of Sh. Abdul Qayyum as Home Minister of Kashmir, as he has never had the confidence of the Muslims and is of opinion that at least two Muslim ministers enjoying Muslim confidence should be appointed in the Cabinet.

(6) The Conference records its protest against the expulsion of certain Muslim lawyers who were the defence counsels in the political cases and against the non-admission of other Muslim laywers from

outside the State to conduct defence. This attitude of the State authorities tends to create the impression that the State does not want the political cases to be defended and encourages the spirit of non-co-operation. The Conference therefore urges upon the State authorities the desirability of according permission to all the counsels engaged to defend the accused.

(7) The Conference is further of opinion that the imposition on outside lawyers of a fee of Re 20 for every case is tantamount to depriving the accused of proper defence and demands that under the present conditions the levying of this fee should be waived.

Railway Services :

Resolution VI.—This Conference views with great disappointment the hopelessly inadequate representation of Muslims in the officers and subordinate ranks of the Railway and Accounts Departments as brought out in Mr. K. M. Hussain's report on the representation of Muslims in Railway. It is fully established that the Government of India have not hitherto taken any effective measures to ensure proper representation of Muslims in Railway Services and have allowed the subordinate officers to ignore with inpunity even those instructions which were issued occasionally with a view to preventing the preponderence of any one class or community. This Conference records its appreciation of the labour rendered by Mr. Hussain, but the percentage recommended by him is very low and unacceptable to the Muslim community. The Conference strongly urges upon the Government to fix definite percentages for Muslims on the population basis as laid down in the Resolution No. 1, of this Conference, in all grades of of Railway and Accounts Services and also to implement without further delay the pledges to appoint Muslim Deputy Agents and Staff Officers in order to see that the instructions now issued do not remain a dead letter as has been the case in the past.

Alwar Muslims :

Resoiution VII.—This Conference supports the demands of the Musalmans of the Alwar State recently presented by their Anjuman to His Highness, the Maharaja of Alwar, and considers these demands just and legitimate and urges upon the Alwar Government to accede to these demands and thus secure the confidence of the Muslims of India.

This Conference appoints a Committee of three members whose names are mentioned below to interview His Highness the Maharaja of Alwar on the subject and report to the Working Committee the result thereof.

1. Mufti Mohammad Sadiq.
2. Seth Haji Abdullah Haroon.
3. Mohammad Shafee Daoodi.

N. W. F. Province :

Resolution VIII.—This Conference notes with regret the fact that the policy of repression pursued in the N. W. F. Province, practically negatives that Reforms that have been introduced in that Province under the Government of India Act 1910, and calls upon the Government to withdraw the Ordinances and Frontier Crimes Regulation for the remaining Districts of Peshawar, Kohat and Bannu. The Conference further reiterates its opinion with regard to the neccessity of giving that Province equality of status with other provinces in the India Federation.

British Baluchistan :

Resolution IX.—This conference expresses its regret at the attitude of the Government that they have deprived the Muslims of Baluchistan of their primary human rights, and have not taken any steps towards the improvement of their educational, economic and political conditions, in spite of the fact that this Conference had demanded equal status for British provinces in their Resolution of the 1st of Jannuary, 1929, at Delhi.

This Conference calls upon the Government that, with a view to show their *bona fides* they should immediately:

(1) amend severe laws obtaining in British Baluchistan.

(2) establish Local and Municipal Boards throughout the Province.

(3) establish High Schools and Colleges for the education of the people of British Baluchistan.

(4) reserve Government Scholarships for students of the province and make additions to them for encouraging local students.

(5) take particular care to recruit inhabitants of the province in Government service in proportion to their population.

The Conference expresses its profound disappoinment that British Baluchistan has not been given reforms like the North-West Frontier Province, and demands that the Government should, without delay, announce and introduce reforms in British Baluchistan as they have done in the North-West Frontier Province.

Madras Executive Council :

Resolution X.—Whereas the policy of granting extension to officials holding high offices is unconstitutional and highly objectionable and as a matter of fact the continuance of the present Muslim member of the Madras Executive Council highly prejudicial to the interests of the Muslim community since it casts a slur upon the community as though it is bankrupt of competent Muslims eligible for the place which is contrary to facts, this Conference urges upon the Government the neccssity of immediately appointing in place of the said Home Member another non-official Muslim out of the several eminently qualified Muslims in the Madras Province.

Separation of Sindh :

Resolution XI.—Whereas the question of the separation of Sindh is no more nearer solution that it was in 1930, this Conference calls upon the Government to effect its separation without any further delay.

Rural Indebtedness :

Resolution XII.—Whereas rural indebtedness in India continues to grow, particularly in the Punjab, at an alarming rate on account of the vicious system of moneylending which, contrary to the true interests of the country, continues to be afforded the protection of the King's Arms and Courts with the result that debt has reached the enormous figure of nearly Rs 1,000 Crores, crushing the peasantry under its weight, and whereas no effort is being made to meet the situation:

This Conference is emphatically of the opinion that the only way to relieve agricultural indebtedness is the immediate introduction of the following measure :

(1) The imposition of reasonable restrictions on private banking and fixing a limit of the rates of interest chargeable in respect of loans.

(2) Establishment on a very extensive scale of mortgage banks.

(3) Application of the principles of tho law of *dumdupat* to cover all cases and forbidding compound interest in respect of all loans.

(4) Liberalisation of the laws relating to re-payment of loans by instalments.

(5) Relaxation in the rigour of India Insolvency laws which at present are entirely unsuitable for country where a thoroughly dishonest system of money lending prevails.

(6) Establishment of peripatetic Insolvency Courts with special powers of quick disposal of cases which Courts shall be expressly charged with the duty of enquiring into the origin and history of every debt and disallowing all interests in excess of the actual sum originally borrowed.

Central Organization :

Resolution XIII.—The Conference is of opinion that in the interests of Muslim solidarity it is essential that there should be only one central political Muslim organization in the country. This Conference therefore directs the Executive Board to collaborate with the Council of the All-India Muslim League with a view to achieve the desired end.

Sir Mohammed Shafi Memorial :

Resolution XIV.—This Conference places on record its appreciation of the valuable services rendered by the late Mian Sir Mohammad Shafee to his commnnity and country and is strongly of opinion that a suitable memorial should be organised by the Muslims of India to commemorate the manifold services rendered by the Mian Sahib. The Conference recommends the establishment of a Trust to be called the Shafee Memorial Trust, consisting of Muslim representatives from every part of India. The form of the Trust should be the establishment and maintenance of a daily newspaper in English.

The Conference earnestly appeals to every Musalman in India to contribute substantially to this Trust in order to make the scheme a complete success.

TURKISH PRAYER

[A Reuter message from Constantinople received in India in the beginning of Feb. 1932 was as under :

"Another Kemal Pasha's reform will be enforced tomorrow when for the first time prayers and verses of the Quran will be recited in Turkish instead of in Arabic in the mosque of St. Sophia in the presence of Turkish members of parliament, a large gathering of Officials and notable person. Henceforth the traditional Quran in Arabic which is not intelligible to the masses in Turkey will be replaced in services in mosques by the Turkish translation".

This message held a series of discussions on the point as to whether the Muslims can say their daily prayers in their mother tongue i.e. a language other than that of the Holy Quran. Iqbal also gave his opinion which is reproduced from the weekly "Light" Lahore of February 16, 1932, with the following introduction].

"Interviewed on the introduction of Turkish prayers by Ghazi Mustafa Kemal Pasha, Dr. Sir Mohammad Iqbal expressed the following view on the question whether a Musalman may say his prayers in his own language".

In the first place, Mustafa Kamal's idea is not original. Imam Abu Hanifa's "fatwa" was that a man could offer prayer in his own language, but it is well known that a few minutes before his death, he withdrew the "fatwa". Muhammad-ibn-Tumart, the Mahdi of Muslim Spain also did smothing similar. When his disciples came to power in Spain, they got the Azan (Call to prayer) translated into the Berber language. Under the Muwhhid-in no man who did not know the Berber language could be appointed as Imam or preacher

In the second place the step taken by Mustafa Kemal is not a forward step, it is a back-ward step. All ancient religions were national in its significance. Christianity looked upon religion as a matter of of "individual" conscience. Islam fully recognises the value of individual conscience in religious life but its aim is much wider. Its outlook is social, indead in view of its structure, it aims at a universal society. Muslim prayer in the Turkish language is an attempt to give Islam a national significance. This is looking at Islam with the eyes

[of a pre-Islamic ancient people.' That is way I say that the so called reform is backward step and not a step in advance. Whether the structure of Islam will permit itself to be narrowed down into a national outlook, time alone will show.

My own belief is that the congregational prayer i.e. the prayer conceived as a world institution must necessarily be in Arabic, the language of the revelation and further, the language of a country which occupies the central position between the Continents. What matters most in the congregational prayer is the social fact and psychologically a uniform attitude of mind. The intelligibility of language though helpful in securing the uniformity of mind, is of secondary importance. In my opinion the point of which our "ulama" should throw light is whether in case of individual prayer, a man may or may not pray in his own language. The only form of individual prayer known to Islam is "Tahajjad", the midnight prayer which the Holy Prophet never missed but which was not made obligatory for the general body of Muslims. The congregational prayer in which man stands for a world society must always be in Arabic all the world over.

PROCEEDINGS OF PUNJAB TEXT BOOK COMMITTEE

[*Fascimile of the proceedings of a meetings of the Punjab Text Book Committee approving three Urdu Text Books compiled by Dr. Iqbal and Hakim Ahmed Shuja was published in "Iqbal in Pictures" by F. Syed Waheed-ud-Din.*]

PUNJAB TEXT BOOK COMMITTEE

UNDER SUB-COMMITTEE

Proceedings of a Meeting held on Monday, the 12 Jan. 1925 at 1-30 p.m. Present.

1. Haji Munshi Mahbob Alam, in the Chair.
2. Dr. Sir Muhammad Iqbal, M.A., Ph.D., Kt.
3. Manohar Lal, Esq., M.A.
4. M. Abdul Hamid, M.A.

5. Lala Behari Lal Batia, M.Sc.

6. M. Muhammad Din, B.A.

7. Khalifa Shuja-ud-Din, M.A., LL.D.

8. Rai Sahib Lala Reghunath Sahai, B.A.

9. Miss L. M. Stratford B.A.

10. Sardar Sahib Bhai Mohan Singh.

11. Khan Sahib Sayed Maqbul Shah, B.A.

12. Lala Devi Dayal, B.A.

13. Lala Ram Chandra, M.A.

14. E. Smith Esq., Secretary.

1. A letter from the Principal, St. Edward's College, Sialkot requesting the Committee to permit the Urdu Professor of his college to translate into English Urdu Readers II and III and Selections from Urdu Courses I and II. The sub-committee decided to recommend that the permission be granted provided that the source is acknowledged.

2. Revised drafts of Urdu Courses for VI, VII and VIII classes, revised by the T.B.C. Editor–Reported upon by M. Abdul Hamid, M.A., Rai Sahib Lala Reghunath Sahai, B.A., and the Head Master, Central Model School, Lahore, respectively. The Sub-Committee decided to recommend that the revised drafts be approved and printed off.

3. (a) Revised drafts of Nisah-i-Urdu Jadid Zanana Normal Schoolun Ke Waste.—Reported upon by Miss L.M. Statford, B.A.

(b) Revised draft of Nisab-i-Urdu Jadid for Normal School-Reported upon by Sh. Abdul Qadir, B.A.

The Sub-Committee decided to recommend that the drafts be approved and printed off.

4. Ranian our Shazadian (MS) by the Text Book Committee Editor-Reported upon by Miss L.M. Stratford B.A. The Sub-Committee decided that the draft be approved for School Libraries and prizes and that the author be permitted to get it printed at his own cost.

5. (a) Muraqa-i-Adab Part I, by Sh. Noor Ilahi, M.A. (Uttar Chand Kapur and sons, Lahore,——Reported upon by

Haji Munshi Noor Bakhah, M.A: Lala Tej Ram, M.A. Mr, A.S. Bokhari., and the Delhi Branch Sub-Committee.

(b) Urdu Courses for VI, VII and VIII classes by Dr. Sir Mohd. Iqbal. M.A. Ph.D., K.T. and Hakim Ahmed Shuja. (Gulab Chanal Kapur and Sons, Lahore). Reported upon by M. Mohammad Said M.A., Lala Tej Ram, M.A., and the Delhi Branch Sub-Committee.

The Sub-Committee decided to recommend the adeption of these books as alternative text book for use in schools provided that the price of the books are fixed at the rates at which the Text Book Committee books are sold.

6. (a) Rafiq-i-Urdu, part I, by Sh. Noor Ilahi, M.A., (Uttar Chand Kapur and Sons) Reported upon by Mirza Muhammad Said, M.A., Khan Ahmad Hussain Khan, B.A. The Sub-Committe decided to recommend this book for use as supplementary reader.

7. Rafiq-i-Zamindar, part II, by Sh. Noor Ilahi, M.A. (Syed Mumtaz Ali and Sons, Lahore) Reported upon by Sh. Niaz Ali, B.A. L.L.B., and Delhi Branch Sub-Committee. The Snb Committee decided to recommend the book for use in Adult Schools.

8. (a) Tallibilm Ki Zindgi, by Agha Mohammad Safdar. (News Advertising Agency, Lahore)—Reported upon by Dr. Khalifa Shaj (a)-ud-Din, M.A., LL.B., and Mr. R. Siraj-ud-Din B.A.

(b) Taskhir-i-France, translation into Urdu of Henry V by S. Tafazal Hussain, Nazir.

EARLY CAREER OF ALLAMA IQBAL

[*The following article by Dr. Muhammad Baqir appeared in the Pakistan Times, Rawalpindi on 21-4-67. It contain very useful information on the acedemic and teaching career of Allama Iqbal*].

Quite a lot of cobwebs have grown around the very recent history of the early career of Hakimul Ummat Allama Iqbal. Dr. Muhammad Baqir, Principal, University Oriental College, Lahore, on persistent demands, from some of the foriegn Universities, who insisted on obtain-

ing precise and authenticated information regarding this greatest Muslim thinker of our times in the Indo-Pakistan sub-continent, had to dig up old extent records of the University Oriental College and the University of the Punjab, to reply to some of the questions raised by these very careful researchers. This valuable article of Dr. Muhammad Baqir is reproduced from the English daily "Pakistan Times" RWP of April 21, 1963.

The Scholar :

No record is available at the University Oriental College. In fact the College was not situated where it is housed now, when the late Allama Iqbal came to teach in this institution. When the project for a new University Building was being considered in 1899 by the Syndicate of the University Oriental College, Dr. (Later on Sir) M.A. Stein, who was also the Registar of the University at that time, in a note addressed to the Vice-Chancellor, Mr. T. Gordon Walker, on April 24, 1899, remarked :

"The Oriental College has up to the present found accommodation in the Government College building; but this accommodation is bound to be reduced more and more as the need of the Government College for special rooms increases. Several rooms formerly occcupied by Oriental College Classes had to be given up in the course of the last ten years (the italics are mine), and a considerable amount of inconvenience has resulted from this. It is to be feared that the reduction of accommodation is likely to continue, and will ultimately oblige the University to provide another locality for its Oriental College (Appendix I to Syndicate Proceedings dated the 17th November, 1899, pp. 6 and 7).

Outstanding Achievements :

This (1899) was the year when Iqbal passed his M.A. in Philosophy obtaining a III Class, was awarded Khan Bahadur Shaikh Nanak Bakhsh Medal for taking the highest place in Philosophy, being the only candidate to pass in the subject (Appendix III, pp. 1 and 5 to Syndicate Proceedings dated the 18th October, 1899) and was appointed the McLeod-Punjab Arabic Reader at the University Oriental College. The Proceedings of a meeting of the Sub-Committee appointed by the Syndicate, held on Friday the 5th May, 1899 at 4-30 p.m.,

reveal that Iqbal was selected to the post not on account of his passing the M.A. examination, but as an appreciation of his outstanding achievements in Arabic at the Intermediate and B.A. levels. The Proceeding read:

After a careful consideration of the claims of the different candidates, and the work actually required from the Readers, it was resolved unanimously to recommend to the Syndicate that Shaikh Muhammad Iqbal, B.A. who has passed the M.A. Examination in Philosophy this year, and who stood first in Arabic both at the B A. and Intermediate Examinations, be appointed to the post of Mcleod—Punjab Arabic Readership" (Appendix III to the Syndicate proceedings dated the 23rd June 1899).

This recommendation was accepted by the Syndicate in the above mentioned meeting (p. 86, item 6) and obviously Iqbal officially took up the appointment with effect from the 24th June 1899, although it has been asserted by some authors on the authority of the annual reports of the college, that he joined the Oriental College on the 13th May 1899 (Tarikh-e-University Oriental College by Dr. Ghulam Hussain p.44). This is also quite possible, because the sub-committee had agreed to his appointment on the 5th May 1899 and Mr. T. W. Arnold who was appointed officiating Principal of the college with effect from Ist May 1899, after the departure of Dr. Stien to Calcutta (Syndicate proceedings dated 28th April 1899), might have asked Iqbal to start working in the College subject to the approval of his appointment by the Syndicate.

Iqbal as a Reader :

Questions have arisen as to what were the duties of Iqbal as reader and how long did he serve in this capacity in the University Oriental College? There is an entry in the Proceedings of the Syndicate showing that Iqbal proceeded on long leave on the 4th January, 1901, when the work done by him, viz, the teaching of Philosophy, History and Political Economy, was entrusted to two teachers on proportionate division of the salary received by Iqbal. The proceedings read thus: "letter No 6, dated the 10th January 1901 from the Principal Oriental College forwarding an application of Shaikh Muhammad Iqbal, M.A., Mcleod Reader, for leave without allowances

with effect from the 4th January, 1901. The leave applied for was granted and the following arrangement approved by the Vice Chancellor, was sanctioned.

"That during the absense of Shaikh Mohammad Iqbal, M.A. Maulana Feroz ud Din, B.A. should be engaged to teach the class in Philosophy one hour a day and Lala Oudh Narain, B.A. the classes in History and Political Economy two hours a day and that they be paid one third and two thirds respectively of the salary of the Reader".

(Syndicate Proceedings, dated the 17th January 1901, para 4, page 2.)

This shows that Iqbal as Mcleod Arabic Reader was teaching Philosophy, History and Political Economy in the General Knowledge Section of the Oriental College (Budget for 1900-1901. p. 58). The budget for the year reveals that the McLeod Punjab Arabic Reader was getting a salary of Rs. 72-14-8 (Seventy-two Rupees, Fourteen Annas and Eight Pies) per mensem, a sum which was derived from the annual receipts of McLeod-Punjab Arabic Readership Endowment of Rs. 25,100 (Budget, p. 8). Sixty-six years that side a monthly salary of nearly Rs 73 must be a huge and satisfying sum, as gleaning through the records one finds that in those days the highest paid Indian teacher on the College side, viz., the Head pandit, was drawing Rs. 140 per mensem and the lowest paid teacher on the school side, viz., the Gurmukhi Bhai, was getting only Rs. 2 per mensem. The British Principal was getting a salary of about £32 per mensem or Rs. 412.

Professor of English :

According to the information supplied to me by Dr. Wahid Qureshi (*Classici Adab ka Tahqiqi Mutalaa*, p. 326) Iqbal got this first leave of absence from Readership in 1901 for a few months to serve in Islamia College, Lahore, as Professor of English in place of Shaikh (later on Sir) Abdul Qadir, the permanent incumbent of the post who proceeded on leave. This fact is supported by a statement of the late Dr. Khalifa Shuja-ud-Din, who studied the English text-book, 'Seekers After God' with Iqbal in his Intermediate in these days (Qindil-e-Fikr', pp. 74 and 75).

It is not known as to when did Iqbal return to his post in the Oriental College, but he again applied for leave in July, 1902 and this

leave was granted from the 18th October 1902 to 31st March, 1903, when M. Firoz-ud-Din acted a McLeod Reader in his place. The proceedings of the Syndicate (Paragraph 3, dated the 14th July, 1902) read thus :

> "Read a letter from Shaikh Muhammad Iqbal, M.A. forwarded by the Principal, Oriental College, Lahore.
>
> "It was resolved that leave of absence without pay should be given to Shaikh Muhammad Iqbal from the 18th October, 1902 to the end of March, 1903, and that M. Firoz-ud-Din, B.A., should be appointed to act in his place during the time as McLeod-Panjab Arabic Reader."

Iqbal got leave this time to serve as Additional Professor of English at Government College, Lahore, for the first time as is borne out by the recorded 'History of the Government College' (p. 112). He returned to the Oriental College on 1st April, 1903 just for two months as is shown here in after.

During the tenure of his Readership, Iqbal applies for the third time for four months' leave till the end of September, 1903, to be re-employed at the Government College Lahore. This shows he continued to hold his position at the Oriental College till that time. Paragraph 18 of the Syndicate proceedings dated the 4th July, 1903 reads thus:

> "An application from Sh. Muhammad Iqbal for four months, leave without pay, till the end of September 1903 on the ground of his being employed at the Government College, was granted."

It has been asserted by some of my colleagues (Dr. Ghulam Hussain in the 'Tarikh-e-Oriental College', p. 44 and the 'Iqbal', April, 1962, p. 48) that Iqbal continued to work as McLeod Reader only till May, 1903, but the Syndicate proceedings tell a different story.

He returned to his Readership at Oriental College on 1st October, 1903, or continued to serve at the Government College cannot be verfied from the available records and is a matter of conjecture, but this remains a fact that he held his appointment of Readership at the Oriental College till the 31st March, 1904, because according to the following decision of the Syndicate (para 31 of the proceedings dated the 11th February, 1904) he was granted leave till that date:

"Read an application from Shaikh Muhammad Iqbal, M.A. McLeod Arabic Reader, Oriental College, Lahore, for leave without pay, until the 31st March, 1904. The application was granted.

It seems soon after Iqbal decided to give up his appointment at the Oriental College, because in a subsequent meeting of the Syndicate held on the 10th March, 1904 (Para 4) the following gentlemen were appointed a Sub-Committee to consider applications for the posts of McLeod Arabic Readership:

1. The Hon'ble Sir Lewis Tupper, Vice-Chancellor.
2. The Hon'ble Mr. Justice P.C. Chatterji.
3. Dr. J.C.R. Ewing.
4. The Hon'ble Mr. Shah Din.
5. Mr. A. C. Woolner, Registrar and Principal of Oriental College.

This Sub-Committee's recommendation was approved by the Syndicate on the 13th May, 1904 and M. Niaz Muhammad, M.A., was appointed to succeed as McLeod-Panjab Arabic Reader at the Oriental College. Thus the connection of Iqbal, as a teacher and researcher, with the Oriental College officially came to an end in March, 1904.

Iqbal not only served as McLeod-Panjab Arabic Reader till 1904 in the Oriental College but was also appointed Paper Setter and Head Examiner in Persian Papers A and B for the Entrance Examinations in the years 1900 to 1902 (Syndicate Proceedings 1899-1901). These were the days when we find the names of prominent scholars like Shamsul Ulama Maulvi Hafiz Nazir Ahmad, I.L.D., Shamsul Ulama Khan Bahadur Maulavi Zaka Ullah, Shamsul Ulama Khan Bahadur Sayyid Zia-ud-Din Khan LL.D., and Shamsul Ulama Maulavi Muhammad Shibly Nomani mentioned in the list of examiners for Arabic and Persian for other examinations of the University.

Chronology :

The approximate Chronology of somewhat chequered career of the late Allama during the years 1899-1904 would thus take the following shape:

1. Passed M.A. in Philosophy—1899.

2. Appointed McLeod Panjab Reader in Arabic at the University Oriental College—May 13/June 24, 1899.

3. Proceeded on long leave without pay to serve in Islamia College, Lahore as teacher of English in place of Sh. Abdul Qadir—January 4, 1901.

4. Returned to Oriental College as McLeod-Panjab Reader in Arabic—?

5. Proceeded on leave to serve as Additional Professor of English at Government College, Lahore—October 18, 1902 to March 31, 1903.

6. Returned to Oriental College—April 1, 1903.

7. Proceeded on four months' leave to serve as Additional Professor of English at Government College, Lahore—June 1, 1903.

8. Returned to Oriental College—?

9. Proceeded on leave without pay—till March 31, 1904.

10. Leaves the Readership and Oriental College—March, 1904.

There is some difference in the records preserved in the University with regard to the first appointment of Sh. Muhammad Iqbal as McLeod Reader. As mentioned earlier the Syndicate approved this appointment in its meeting on the 23rd June, 1899, while the following statement by the Principal in the Annual College Report shows that he took up the charge on the 13th May, 1899:

"The term of appoitnment of Chaudri Ali Gauhar, M.A. as McLeod Arabic Reader, and M. Muhammad Ali, M.A., as Patiala Translator, having expired Sheikh Muhammad Iqbal, M.A., and M. Barkat Ali Khan, M.A. were on the 13th and 16th May, 1899, appointed to their respective posts" (The Panjab University Calendar, 1900-1901, p. 482).

The College report of the year 1899-1900 shows that as McLeod Reader, Sheikh Muhammad Iqbal wrote an article on the Doctrine of Absolute Unity as expounded by Al-Jilani. This was later on published in the Indian Anticuary in the 29th issue of 1900. From 1901-1902 report, we find Sheikh Muhammad Iqbal did the following research and literary work :

1. Epitomised Translation of Stubbs' *Early Plantagenets* This was, of course, a part of the *Constitutional History of England*, considered to be a work of monumental scholarship, by this author.

2. Epitomised Translation of Walker's *Political Economy* which was actually a text-book for B.A. in those days.

3. A new work on Political Economy (in preparation).

Now a word about the McLeod-Panjab Arabic Readership. The following are the detail obtainable from the various University records:

Mcleod-Panjab Fellowship :

This fellowship was founded from the interest of money subscribed by the Rajas, and native and European gentlemen of the Punjab in memory of Sir Donald McLeod, late Lieutenant Governor of the Panjab on his final departure from the Province. The interest arising from the total subscriptions amounted to Rs. 75 per mensem.

The amount was made over to the Panjab University College and invested in 4 per cent securities; it formed part of the general trust fund. In accordance with the wishes of Sir Donald McLeod, the Senate of the Punjab University College raised the fellowship to Rs. 100 per mensem. The duty of the fellowship-holder was to superintend the edition and compilation of works published under the auspices of the University College; and to translate English works on literature and Science into Urdu. In April 1873, Lala Madan Gopal, M.A. was appointed to the fellowship for the first time. He translated Fowler's *Logic* into Urdu and was later on engaged on *Taylor's Ancient History* (Calendar 1874-75, pp. 107-108).

On the 13th March, 1887 the Syndicate further elaborated Rules relating to Endowed Readers and Translators, which were approved by the Senate and sanctioned by the Local Government. These were as, follows and Sheikh Muhammad Iqbal was employed according to and governed by the rules:

1. The nomination of Readers, Translators and others on the foundation of the Panjab University shall rest with the Senate.

2. On the occurrance of a vacancy, the Syndicate shall appoint a person to carry on the work pending the final orders of the Senate.

3. To enable members of the Senate to make recommendations, the Syndicate shall issue a special notice to each member of the Senate stating the name and nature of and the special conditions (if any) attached to the vacant endowment. This notice shall be issued at least a fortnight before the meeting of the Senate, at which the appointment is to be made.

4. The Readerships and Translatorships shall be tenable for two years, but the outgoing incumbents may be reappointed, provided that they shall not, except for special reasons, be held by the same person for more than four years in succession.

5. Besides the regular annual vacations, leave may be granted to holders of endowments for any term or terms not exceeding three months in the two year ; the power of granting this leave is vested in the Syndicate.

6. Absence, without leave shall render the Reader or Translator liable to suspension or removal.

7. The power of suspending or removing Readers and Translators under the above rule, or for any other misconduct, shall lie with the Syndicate, subject to the final orders of the Senate.

8. The McLeod-Panjab Arabic Reader shall be required to superintend the editing and compilation of works published under the directions of the Senate, to translate English or Arabic works into Urdu under the supervision of the Syndicate, and to lecture in the Arabic department of the Oriental College.

So far as relates to the duty of teaching in the Oriental College attached to the above endowment, the incumbent shall be considered to be in subordination to the Superintendent, Oriental College, the Jullundur Medical Reader being similarly under the orders of the Principal, Medical School, Lahore.

In the event of any Reader, Translator or other person on the foundation of the Panjab University desiring to resign his appointment, he shall give three months' notice to the Registar.

Ten per cent shall be deducted from the salaries of all Readers. Translators and others, referred to in these rules for the first twelve

months of their service, and the amount shall be deposited in the Government Savings Bank, in the name of the Registrar, Panjab University. In the event of Rule II being disregarded or of the dismissal of any such officer for misconduct this deposite or any portion of it may be forfeited at the discretion of the Syndicate. The deposit will be refunded on such officer's leaving the duties of his post with the approval of the Syndicate (Calendar 1887-88, pp. 53-54).

LIST OF STUDENTS WHO HAVE EARNED DISTINCTION

After a careful consideration of the different candidates, and the work actually required from the Readers it was resolved unanimously to recommend to the Syndicate that Shaikh Muhammad Iqbal B.A., who has passed M.A. Examination in Philosophy this year, and who stood first in Arabic both at the B.A. and Intermediate Examinations, be appointed to the post of McLeod-Panjab Arabic Readership.

86 PROCEEDINGS OF THE SYNDICATE OF THE PANJAB UNIVERSITY

Or Coll Com. Proceeds., 18th June, 1899 : 5. The Proceedings of the Oriental College Committee, dated 16th June, 1899, were then considered :

Appointment of M. Barkat Ali Khan & Sh. Muhammad Iqbal ; 6. The appointment of Shaikh Muhammad Iqbal, M.A. to the post of McLeod Panjab Arabic Reader, and of M. Muhammad Barkat Ali Khan, M.A. to that of Patiala Translator, as recommended by the Special Sub-Committee, see Appendix III, was approved.

Letter No. 813, from the Principal, Oriental College, Lahore : 3. *Read,* letter No. 313, dated the 10th December, 1900, from the Principal, Oriental College, Lahore, forwarding an application of M. Barkat Ali Khan, M.A., for leave of absence from the 17th November to 6th December 1900.

Casual leave was granted for the period :

Letter No. 6, from the Principal, Oriental College, Lahore :

4. *Read* letter No. 6, dated the 10th January 1900, from the Principal, Oriental College, forwarding an application of Shaikh Muhammad Iqbal, M.A., McLeod Reader, for leave without allowance, with effect from the 4th January, 1901. The leave applied for was granted, and the following arrangement, approved of by the Vice-Chancellor, was sanctioned :

That during the absence of Shaikh Muhammad Iqbal, M.A., Maulvi Feroz-ud-Din, B.A., should be engaged to teach the class in Philosophy one hour a day, and Lala Oudh Narain, B.A., the classes in History and Political Economy two hours a day, and that they be paid one-third and two thirds respectively of the salary of the Reader.

NEW LIGHT ON THE EARLY LIFE OF IQBAL

["Nikah Nama of Iqbal—New light on the early life of the poet" by Lt. Col. K. A. Rashid, A.M.C. was published in the daily "Pakistan Times" dated 12th July, 1964. This article bore the fascimile of Iqbal's Nikah Nama, wh ch showed that Iqbal's marriage with Karim Bibi d/o Khan Bahadur Dr. Sir Ata Muhammad took place on 4th May, 1893 at Gujrat. The learned writer also threw light on some relating issues and claimed that:

1. *Iqbal's date of birth was 9th November 1877. Miss A. Shimmel, a German lady writer in her work "Gabriel's wing" preceded Faqir Syed Waheed-ud-Din in this discovery.*

2. *Iqbal's date of admission to Scotch Mission College Sialkot given by F. S. Waheed-ud-Din as 5th May, 1893 was incorrect.*

3. *The name of Iqbal's father was Haji Nathu s/o Hatim Mir and, therefore, the cost of Iqbal was Mir and not Sapru.*

A discussion on these points began in the "Pakistan Times" and some important persons took part in it. As the article and correspondance deals with certain important points, it is reproduced here for information and record.]

Nikah Nama of Iqbal :

From the marriage document—Nikah Namah—reproduced here, we find that Iqbal's first marriage took place on May 4, 1893, at Gujrat.

He had just passed his Matriculation examination and was hardly 16 years of age, having been born on November 9, 1877, (*Gabriel's Wing*, By Annemarie Schimmel, E. J. Brill, Lieden 1963. p. 35). It

is rather interesting to know that this German lady has preceded the author of *Ruzgar-i-Faqir* in this discovery of Iqbal's date of birth. This book was handed over to the Press in August 1962, when the forward was written; whereas, it is in the second Edition of *Ruzgar-i Faqir* (October 1963. p. 237) that for the first time the author has very carefully and clearly settled the problem of Iqbal's date of birth.

College Admission :

The date of Iqbal's joining the Scotch Mission College, Sialkot, has been given by the author of the *Ruzgar-i-Faqir* as May 5, 1893. This does not seem correct to me. Firstly, because his result was declared a day before his marriage and I have it on reliable source that the marriage party stayed at Gujrat overnight. Secondly, it always takes some time to get admission after the declaration of the result. It was therefore not possible for him to get back. Further, I also find that the second daughter of K. B. Dr. Sheikh Ata Muhammad, the father-in-law of Iqbal, named Nawab Bibi was married to Sheikh Inayat Ullah, his nephew, on the same day. This party had arrived from Gujranwala. The two parties stayed on for the night to rest and enjoy the hospitality of the host. There is no one now left who had attended this marriage to give us a detailed acconut of the ceremony, and how this marriage was brought about. However, from certain data appearing in the documents reproduced here, and from information drawn from other sources of Iqbal's family history, I give below a resume of my own impressions of this auspicious affair.

Annamarie Schimmel, writing in her recently published masterpiece on Iqbal quoted above, says: "Among his teachers in Sialkot, Shamsul Ulama Mir Hasan proved very helpful for the progress of the young student who attracted the interest of literary and religious circles very early." Now, two things clearly emerge from this meaningful passage. They are :

(1) His teacher was very helpful in his progress.

(2) He had attracted the interest of literary and religious circles very early in life.

I shall deal with these two aspects one by one, keeping in view the circumstances and situations which were created and arose to help in the matrimonial progress of Iqbal insofar as his first marriage is

concerned. It is during this period that he establishes his real first contacts.

Iqbal's father-in-law, Khan Bahadur Sheikh Ata Muhammad, was a medical man and a leading Kashmiri Muslim of those days in the Punjab. He had served as Her Britannic Majesty's Vice-Consul in Hofieda and Kamran from September 27, 1884,-December 24, 1891. He was awarded the title of Khan Bahadur in the year 1888. He was a well-to-do man, very pious and mystically minded. He was Hafiz-i-Quran, and had performed the obligatory pilgrimage. Iqbal's father, Sh. Nur Muhammad, Alias Sheikh Nathu, as we see it written down in the body of the document, and from his signatures at the foot of this paper, was also a Haji. He was the son of Hatim Mir, and was also a fairly well-to-do business man. He owned a house at Sialkot which he kept extending in later years as the demands of an expanding family grew. He had another son older than Iqbal, named Sheikh Ata Muhammad. At the time of Iqbal's marriage he was employed as an engineer in the Government department. This elder brother of Iqbal was a well-known person, and treated Iqbal with love and affection. He even supported him for his higher education.

The two Families :

The two families were therefore equally matched, and well known. From the names of the witnesses on the Nikah Namah, we find there a galaxy of mystics of repute who had come together for the purpose of this marriage. However, the name of Iqbal's elder brother is missing; and the reason for this absence seems to me that in the presence of such venerable gentlemen, it was perhaps thought advisable not to include him among witnesses. But he must have been surely present at this ceremony. On this document we can read the following names :

1. Buta, Member, Committee Gujrat.
2. Maulvi Mir Hassan (Iqbal's revered teacher).
3. Hafiz Ghulam Muhammad, Imam Masjid, Darbar-i-Shah Dawla, Gujrat.
4. Hakim Karam Din, s/o Abdul Ghafar of Wazirabad.
5. Haji Nur Ahmad, s/o Hatim Mir (Iqbal's father).
6. Muhammad Iqbal, the bridegroom, our celebrated poet.

7. and 8. I have been unable to decipher in spite of great effort. But, I presume, one of them must be the signature of a Government official who has made an entry in the register giving the number as 138. He has also attested the entry by the side of the Seal mentioning the place of writing *Tehrir yaft*.

From this list of names certain important facts emerge. Signature No. 1 is none other than that of the famous Punjabi sufi poet Mian Muhammad Buta, who was indeed a member of the Municipal Committee of Gujrat. His *Seh Harafi's* are sung all over the Punjab even to this day. Some time ago his poetical compositions were included in the school curriculum. Buta was a poet of no mean stature, and it is certain that a man of his calibre must have been acquainted with the teacher of Iqbal Maulvi Mir Hassan, who appears second on the list given above.

In the foregoing paragraphs I have drawn attention to Iqbal's celebrated teacher, who had very early discovered the brilliance of Iqbal, and was working for his welfare. To get him married into a respectable and decent family must also have been one of his aims: for, teacher of old took interest in the total life of his pupil, and considered him like his son; the student respected his teacher like his father. A pupil like Iqbal must have had all the attention from his teacher, who was no ordinary-school master. Maulvi Mir Hassan perhaps found no other family of the stature of Khan Bahadur Sheikh Ata Muhammad.

Iqbal's father and his teacher were both mystically inclined; the twain it is most probable were also acquainted with the mystic gentlemen of Gujrat: namely Mian Muhammad Buta and the Khan Bahadur. And perhaps, who can tell, Mian Muhammad Buta and Iqbal's teacher may have played an important role in bringing about this marriage.

Was Iqbal a Sapru ?

Iqbal's father-in-law returned from Kamran in the year 1891. He was employed as Civil Surgeon in the districts of the Punjab. He was one of the first Muslim graduates from the Medical School at Lahore, now called the K. E. Medical College. He also served in the Punjab

as Assistant Surgeon before going abroad. But we have no information if he was ever posted at Sialkot, which may have given him the opportunity to make friends with Iqbal's family.

Hafiz Ghulam Muhammad of Darbar Shah Dawla and Hakim Karam Din of Wazirabad, we are told, were also learned men (and in the mystical circle of those days) and hence must have also been known to the entire galaxy.

Two things are worth discussing at this stage regarding the father of Iqbal. Firstly, he has signed as a Haji. Secondly, his signatures do not reflect high education or even a high state of literacy. In fact, some one else has written his name and parentage for him in clear letters, below which he has put his signature, unlike the others who have signed in their own hand, which fact has been stated very clearly by each signatory. It is certain he was not literate in the sense we understand it today. But there is also no doubt that he was a thinker, and could later enjoy the thought in Iqbal's poetry. It is also possible he may have acquired a knowledge of reading later on.

We have said above that he had also performed the Haj and hence had signed himself as a Haji. This must have been when Iqbal was a student in the school. It is just likely, that he and Iqbal's father-in-law may have performed the Haj during the same year; for the Khan Bahadur was also in Arabia in those days. And as Haj was then not a hasty affair, the two of them may have had ample opportunity to stay with each other for quite sometime, and become well-acquainted to acquire a lasting friendship. It may have been the result of this friendship which later brought about this marriage.

Iqbal's father, it is further established had sufficient money to proceed on a pilgrimage. This used to be a prolonged affair, as I have already said above. It was very unlike today when the aeroplanes and automobiles have reduced the period of performance considerably. Although the times were cheap, the duration of the total ceremony was much longer, and hence the expenses must also have been great. However, this may not be true. But one thing is again certain, and that; he must have left sufficient money for the maintenance of his family. This shows his sound financial position. He was also a well-to-do man.

On a careful look at the signatures of Iqbal's father on the document we see that he has put down his parentage as Hatim Mir. It is customary amongst the Kashmiri people to put down their sub-caste

after their names, e.g.; Rajab Dar, Aslam Butt, Kamal Wain, etc. His signing as the son of Hatim Mir makes us ponder whether he was a Sapru, as Iqbal used to call himself, or he was actually a Mir. It is rather difficult to reconcile Iqbal associating himself with an ancestery of Brahmins, against this assertion of his father that he was the son of a Mir. The Mirs in Kashmir are sprung from the stock of Mughals.

It is further interesting to note that in the first line of the body of the document, (picture No. 1) Iqbal's parentage is mentioned as Iqbal, s/o Nur Muhammad Alias Sheikh Nathu, caste Sheikh; whereas down below above his own signature it says, "Haji Nur Muhammad. s/o Hatim Mir, caste but an honorific title; nor two places the caste and the sub-caste have been confused by the scribe. Sheikh is not a caste but an honorfic title; nor is Kashmiri a caste. It is a nationality. The real sub-caste as we judge from the name of Iqbal's grandfather was Mir. But it remains to be further ascertained whether Iqbal was a Mir or a Sapru. According to his father's statement he was a Mir and not a Sapru.

The eighth name which we have not been able to read may be the signature of the person who performed the nikah ceremony. It is most likely that Iqbal's father-in-law has not signed. His signatures are also not apparent on the document which appears on page one (right hand) which is the Nikah Nama of his second daughter Nawab Bibi. But more probable it is that both these undeciphered signatures may have been his. If they are not readable on one it is certain that they cannot be read on the other. I, however, assume that as Iqbal's fafher has signed, he too must have signed, and the last numbered signatures which we cannot read must be the signatures of Iqbal's father-in-law. But a difficulty again arises; on document in picture No. 3, which is the Nikah Nama of his third daughter his signature cannot be made out, in spite of the fact that all the names can be read. His name is missing. I have given all the possibilities. It is up to the readers now to decide.

Two Literary Houses :

I am not aware of Iqbal's pre-marriage poetry. It is almost certain he must have written something to show his brilliance, otherwise his teacher could not have been impressed so deeply. Not only

his, Iqbal's verses must have also been in the knowledge of this galaxy which had collected for this ceremony, and they too must have been aware of the young boy's brilliance, and were able to forecast his future greatness which was being reflected in his poetry in no mean proportions. Last but not least; he belonged to a Kashmiri family, and the Kashmiris of those days were very particular about marrying within the community. This in short is my view as to how the marriage was brought about.

Iqbal's relations continued to be happy and most cordial with his in-laws. Iqbal even took a great deal of interest in their welfare. This interest can particularly be traced to the year 1909, 16 years after his marriage.

When Iqbal left for Lahore to continue his higher studies in the year 1897 he was introduced into the higher literary circle of Lahore which comprised two groups, namely, the House of Hakim Ahmad Shuja and the House of Khwaja Feroze-ud-Din. Of course, these two were very young lads in those days and great friends. This was in fact a family friendship. It were their parents who were the source of attraction for Iqbal. The father and uncles of Khwaja Feroze-ud-din, namely, Khan Bahadur Khwaja Rahim Bakhsh, and Khwaja Karim Bakhsh and Khwaja Amir Bakhsh, were people of great literary taste. Being in Government service the three naturally spent most of their time outside Lahore, while the parents of Hakim Ahmad Shuja were permanently settled at Lahore. However, when the Khwaja brothers were in town this centre used to shift to their residence, the Lilly Lodge, in Said Mitha Bazar, and while they were away, the centre returned to Bazar-i-Hakiman which was the abode of the parents of Hakim Ahmad Shuja. Maulvi Khwaja Ahmad Din Vakil, the first biographer of Iqbal, was a cousin of the Khwaja brothers, and was a regular member of this group, attending gatherings at both the places all the year round. Sneikh Gulab Din and Khalifa Nizam Din were mutual friends of the circle. It was in this group for the first time that Iqbal was introduced into the higher literary circles of Lahore.

Hakim Ahmad Shuja in his autobiography, 'Khun Baha' published by Taj Company in 1943, mentions on page 199 the names of all these persons enumerated above and says, that, "Unless Iqbal had recited his poems before this august gathering, he would not recite them in public". This probably refers to his new compositions. It

was in this group, and in the house of Khwaja family that Iqbal took a liking for Khwaja Feroze-ud-Din, the eldest son of Khan Bahadur Khwaja Rahim Bakhsh, and recommended him to his own father-in-law for the hand of his third daughter Fatima Begum, Iqbal's sister-in-law. It will be seen from Kh. Feroze-ud-Din's *nika namo* that Iqbal has himself appeared as a witness on this marriage ceremony, and has signed as a Barrister. He had obviously then returned from England and Germany after being called to the Bar and securing his Doctorate. His new brother-in-law, Khwaja Feroze-ud-Din was then an undergraduate. But Iqbal had perocived his intelligence. Khwaja Feroze-ud-Din, while yet a student, used to publish his poems in the monthly *Makhzan* of Sir Abdul Qadir. Later on when he graduated from Aligarh, he was sent to England on the advice of Iqbal for doing his Law. After being called to the Bar he returned to Lahore in the year 1916. He was a man of great talent, wit and humour and has been quoted by several authors, prominent amongst them being Abdul Majid Salik who has referred to him again and again in his *Sarguzasht.*

It is reliably learnt that Iqbal's relations with his in-laws continued to be pleasant for a considerably long time, till the final return of his wife to her parents in Gujrat, in the year 1915. Till then she had been living with Iqbal in Sialkot. He had already married twice before his first wife returned to Gujrat. We have reliably learnt that Iqbal had great respect for his first wife and had desired of his other two wives to respect her.

The reason for Iqbal's subsequent marriages seems to be the continued ill health of his first wife. She had developed some internal trouble after a miscarriage in 1900, which is two years after the birth of Aftab Iqbal After Iqbal had married the mother of Javid Iqbal he married again in a respectable family from Ludhiana. The reason of this third marriage is not known to us. This noble lady died immediately after the birth of Javid Iqbal.

The only wife to survive Iqbal was the first one. She was an extremely good natured lady and always spoke of her husband in glowing terms. The writer of these lines was well-acquainted with her, and whenever he had the opportunity to talk to her about Iqbal, he heard nothing but praise from her lips. Iqbal was a great man, and a great intellectual for her, even though she had lived her last years away from him.

Iqbal's father-in-law died on September 14, 1922, while his own father breathed his last eight years later on August 7, 1930. Iqbal's father-in-law died a year and a half after the tragic death of his only son, Captain Ghulam Muhammad. He was one of the early officers of the IMS amongst the Muslims. The Captain left behind only one son, namely, Sheikh Muhammad Masud, who is married to Anwari Begum, the eldest daughter of Khwaja Feroze-ud-Din. I am indebted to this gentleman for supplying me not only with the documents reproduced herein, but also with a lot of important information included in this paper. Without his help it would not have been possible to bring these few facts to light.

[The publication of the above article in the Pakistan Times generated a controversy in corresponce colums All the letters are reproduced below with dates].

P. T. 19 .7. 64

Sir,—I feel constrained to contradict a few facts mentioned in the articles "Nikah namah of Iqbal" by Lt. Col. Rashid, (The Pakistan Times, Sunday Magazine, July 12).

The writer has wrongly presumed that Haji Noor Mohammad son of Hatim Mir, one of the attesting witnesses of the "Nik h Nama" of Iqbal, was the poet's father. On the basis of this presumption, he has attempted to make us believe that Iqbal's father must have performed the Haj. Further on, he has deduced that Noor Moh mmad (Iqbal's father) must have performed the pilgrimage when Iqbal's father-in-law K B. Sheikh Ata Mohammad was in Saudi Arabia. This supposition has led him to observe : "As the Haj was then not a hasty affair the two of them may have had ample opportunity to stay with each other for quite some time, and become well acquinted to acquire a lasting friendship which later on brought about this (Iqbal's) marriage. "The author has further concluded from this that Iqbal's father must have been a well-to-do man as he could afford to go on the pilgrimage in those hard times. The strangest inference drawn by Lt. Col. Rashid from this fiction is that the sub-caste of Iqbal was "Mir" and not "Sapru" as the poet has so often claimed in hi sverses and other writings.

Supposition and history, however, cannot go hand in hand for any great distance.

It is a time-honoured custom that a "Nikah nama" is signed by the close and elderly relatives or friends of the bridegroom's family. Similarly, the attesting witnesses of Iqbal's "Nikah Nama,' were persons related to his family and not a "galaxy of mystics of repute. "One of the signatories, Hakim Karam Din, was the father-in-law of Iqbal's sister. Hakim Sahib's son, H. Ghulam Rasul, and his wife are both alive by the grace of God and are residing at Wazirabad. Haji Noor Mohammad, son of Hatim Mir, was a venerable member of the Kashmiri brotherhood at Sialkot whose real nephew Mir Fazal-ud-Din was married to the neice of Sheikh (not Haji) Noor Mohammad, Iqbal's father. Haji Sahib was invited to attend the function in his capacity as a close relative and an important member of the brotherhood. Fortunately, Mir Fazal-ud-Din is also alive and lives in Sialkot. He has vouchsafed my statement. The author has mistaken Haji Noor Mohammad for Iqbal's father and this grave error has led him to draw wrong conclusions.

During the course of his articles, he has himself felt the difference between the two names recorded in the "Nikah Nama"—Noor Mohammad, alias Sheikh Nathu, caste Sheikh, the father of the bridegroom (Iqbal), and Haji Noor Mohammad, son of Hatam Mir, the attesting witness.

The late Munshi Mohammad Din Fauq, the celebrated historian, exchanged letters with Iqbal on the subject of his Brahmanic origin, and in the letters—which are available—Iqbal has described himself as a Sapru. Historical proof is also available in support of this. I would respectfully invite attention to Fauq's Mushahir-i-Kashmir, where the matter has been discussed with reference to the original historical manuscripts. Fauq was alsoresponsible for unearthing the real date of the birth of Iqbal, much earlier than Dr. Schimmel or Faqir Wahid-ud-Did. But it is common practice amongst authors these days to assume credit for everything and not to disclose the real source of their information.—Yours etc.,

MANZOOR-E-HASAN
Gujranwala

P. T. 26. 7. 64

Sir—Immediately after my article on Iqbal's marriage had appeared in your esteemed newspapers (July 12) the facts stated by Mr. Manzoor-e-Hasan (July 17) were brought to my notice by Khwaja

Rehmat Ali borther of the late K. B. Kawaja Barakat Ali of Sialkot. I had requested him through his neice who had brought me the message, to publish those facts. I am now extremely grateful to Mr. Manzoor-e-Hasan to throwing more light on point which had created some doubt in my mind.

If my article is read more carefully, it will be found that I had set a few problems on the subject. One of them has now been clarified by Mr. Manzoor-e-Hasan, that Haji Noor Muhammad, son of Hatim Mir, was not the father of Iqbal. This also clarifies the problem of Iqbal's ancestry. Iqbal was indeed a Sapru and not a Mir. Mr. Manzoor-e-Hasan has also clarified the family relationship of Hakim Karam Din and Iqbal. But one question that still remains unanswered is as to how this marriage was brought about. If my guesses are incorrect ; I would request Mr. Manzoor-e-Hasan to throw some light on this aspect also.

I would also request Mr. Manzoor-e-Hasan to quote from Fauq's *Mashahir-i-Kashmir* the relevant portion relating to the date of Iqbal's birth as the book is out of print and is not easily available. Perhaps this is one of the reasons why Dr. Schimmel and Faqir Wahid-ud-Din have omitted to acknowledge Fauq's finding—Yours, etc.,

K A. RASHID
Lieut.-Colonel.

Murree.

P. T. 12. 8. 64

Sir,—I have read with great interest Col. K. A. Rashid's interesting note on the "Nikah Nama" of Allama Iqbal in your issue of July 12. It is most unfortunate that Col. Rashid found it difficult to keep himself strictly confined to the main subject of his article. However, Mr. Manzoor-e-Hasan (July 19) has taken pains to point cut the various mistakes Col. Rashid committed while dealing with the "Nikah Nama" and we are thankful to him for this.

As regards the other points mentioned by Col. Rashid I want to refer to here only to two.

1. Professor Schimmel's book "GABRIEL'S WING" and
2. the date of the Allama's birth.

Regarding the merits of Schimmel's book on which Col. Rashid has written a panegyric, I would advise him to read the reviews of the book in "IQBAL" for July 1964, and the "Voice of Islam" for June, 1953. By a curious stretch of imagination, he has connected

Schimmels book with the date of Iqbal's birth. Numerous scholars have written on the subject. Professor Mareke of Prague University wrote in 1958 a very detailed article in "ARCHIV ORIENTALNI" (20/1958) proving that the date of Iqbal's birth was November, 9 1877. Schimmel has herself said on page 35 of the book that her remarks are based on the authority of John Marck.

It is unfortunate that Col. Rashid has tried to be little the work of Faqir Waheed-ud-Din. The learned Faqir has done signal service to the cause of Iqbal studies by dealing with this subject in detail in his interesting book. Compared to the two sentences in Schimmel's book on this subject. Waheed-un-Din has devoted pages to it and has produced most convincing evidence hitherto unknown to the students of Iqbal. May I request Col. Rashid to read Faqir Waheed-ud-Din's book carefully?

Yours etc.

(S. A. VAHID)

10, Katchery Road, Karachi.

P. T. 16. 8. 64

Sir,—I am greatly intrigued to read the letter from my esteemed friend Mr. S. A. Vahid (The Pakistan Times, August 12) on this subject. I regret I am unable to make out what it intends to portray.

I may clarify that Mr. Manzoor-e-Hasan (July 19) had pointed out only one mistake in my articles, namely; that Haji Nur Muhammad, son of Hatim Mir, was not the father of Iqbal, as presumed by me from the signatures on the "Nikah Nama" and about which I too had expressed some doubt.

I had also nowhere tried to belittle the excellent work of Faqir Wahid-ud-Din. The remarks of Mr. Vahid are indeed imaginary. My actual words weres: "It is in these condition of Ruzgar-i-Faqir (October, 1963, p 237) that for the first time the author has very carefully and clearly settled the problem of Iqbal's date of birth. Do you think that these remarks in any way belittle the efforts of the Faqir Wahid-ud-Din? Compare them with what Mr. Manzoor-e-Hasan has said in the last paragraph of his letter of July 19: "Fauq was also responsible for unearthing the real date of the birth of Iqbal, much earlier than Dr. Schimmel or Faqir Wahid-ud-Din. But it is common practice amongst author's these days to assume credit for everything and not to disclose the real source of their information. Is not Mr. S. A. Vahid mixing up the two remarks?

Mr. Vahid's main complaint against me seems to be that I have raised the work of Dr. Annamarie Schimmel ! let me relate an interesting episode in this connection. Dr. Schimmel is/was a great friend of Mr. Vahid, and he even played host to her during one of her visits to Pakistan. One morning he brought me to read a review of her latest book on Iqbal called Gabriel's Wing. I read it, and disagreed with him, I had borrowed the book earlier from him and read it carefully, My marginal remarks on "his" book, contradicting some of his notes are a testimony to this fact. Later on I purchased the book and read it again. I stopped him from publishing his review. It seemed unreasonable to me. But 1 was intrigued as to why he had suddenly turned against her, especially when there was nothing wrong with the book. She was a non-Muslim lady and he could not expect her to write a panegyric on Iqbal or for that matter on Islam. However, it was the firm critical study of Iqbal in the English language, written by a person who knew more Persian, Arabic and Turkish than Mr. Vahid himself. Then one day, unconsciously, Mr. Vahid said to me, "Do you know, Colonel Sahib. that the Iqbal Academy has ordered 80 copies of Dr. Schimmel's book? It is a big shame." Perhaps he thought the Academy should have ordered copies of his book.

Only a few days ago, I was talking about Dr. Schimmel's book to Mr. S. M. Ikram, CSP. He said : "I wish we could get some one to write such a critical study on Shah Wali Ullah also, as Schimmel's Gabriel's Wing. Mr. Ikram is one of the leading Oriental scholars in Pakistan. He had carefully read her book. His opinion cannot be disregarded. Why should Mr. Vahid try to belittle a work of significance ? Is this scholarship ?

Incidentally, in my letter of July 26, I had requested Mr. Manzoor-e-Hasan to quote from Fauq's Mashahir-i-Kashmir the relevant portions relating to the date of Iqbal's birth, as the book is out of print and is not easily available.

I would request Mr. Manzoor-e-Hasan once more to reproduce the relevant portion of Fauq's research on the date of Iqbal's birth. As his remarks are disparaging to the reputation of an international scholar of the status of Dr. Annamarie Schimmel, and I feel his statement must be substantiated by appropriate quotations.

Yours, etc.,
K. A. RASHID,
Lieut. Col.

Murree.

P. T. 28. 8. 64

Sir,—This is in reference to Leiut: Col, K.A Rashid's letter (August 16) on the subject. There is no unanimous verdict on the birth date of Iqbal. When there is a vast difference of opinion on the year of his birth, it is no surprise if there are greater differences on the subject of his "NIKAH NAMA" and other documents. Even the years of Iqbal's various marriages are disputable.

Fortunately, I have a copy of Munshi Mohammad Din Fauq's famous "Mashaheer-e-Kashmir" (first edition printed in July 1930 and second edition in 1931). I have the second edition. If Colonel Rashid so desires, I will be glad to lend him the book.

On page 177 of the book Munshi Fauq writes, "Dr. Sheikh Sir Mohammad Iqbal belongs to old Kashmiri pandits...About 225 years back, the great grand-father of the poet embraced Islam. Their sub-caste is Sapru. The poet's ancestors embraced Islam due to efforts of a Chishti Saint. Devotion to sufis still exists in the poet's family. Dr. Iqbal was born in 1875 at Sialkot. His age today (in 1931 at the time of the the printing of the second edition) is therefore 56 years. He was first admitted into a religious Maktab attached to Hakim Hissam-ud-Din's mosque and then got admission in a regular school. He won scholarships in the fifth and eighth class examinations. He again won a scholarship in the Entrance Examination and then joined the Scotch Mission College, Sialkot (now Murray College) where the late Hazarat Maulana Shamsul Ulema Mir Syed Hasan (a lecturer in the college) proved a blessing for him. Mir Syed Hasan was professor of a great many talents, and it was through his efforts that the poet mastered Arabic, Persian, Urdu, Philosophy and Islamiyat, etc.

Thus it is apparent that the following three different dates of birth have been given by different authors:

Archaeological Department of the Central Government and a majority of the authors and also the epitaphs on the tomb of the poet at Lahore and at his birth place (house) in Sialkot City 1873. (2) Fauq in his "MASHAHEER-E-KASHMIR" 1875 (3) Faqir Syed Wahidud Din in his famous book Roozgar-e-Faqir and also Dr. Schimmel 1877.

KIS KA YAQEEN KEEJEAI? KIS KA YAQEEN NA KEE JEAI
LAI HAIN US KI BAZM SEY YAAR KHABAR ALA GALAG.

Yours, etc.
EHSAN QURESHI SABRI,
Government Commercial
Training Institute,
SIALKOT.

P. T. 7. 9. 64

Sir,—There has been much controversy over Colonel Rashid's article on Iqbal. Attention has now been diverted to Iqbal's date of birth. We in Sialkot know fully well that the dates described by Syed Faqirudd in and Dr. Schimmel are wrong.

Iqbal was born in the year 1873 and not in 1877. He was not married at the age of 15, and he did not matriculate at that age. He was 18 years old when his Matriculation result was declared, and it was then that he married. His wife was five years younger.

Khwaja Rehmat Ali, brother of the late Khan Bahadur Khwaja Barkat Ali of Sialkot (Col. Rashid has also mentioned him in one of his letters) tells me that some years ago a deputation from Lahore came to Sialkot to investigate Iqbal's date of birth. This deputation comprised Dr. Abdullah Chaghatai, Mr. Ghulam Rasul Mehr and Professor Ata Ullah. In discussions, with Iqbal's teacher and from Municipal and academic records, it was discovered that Iqbal's date of birth was indeed 1873.

But why should there be such controversies? We are fully aware that there are matriculates writing articles and books on Iqbal, and that there are people who have written dissertations on the thought of Iqbal without consulting his Six Lectures! This must stop. There must be no pretensions. If authors disagree, they must correspond with one another to clarify their points. They must not mislead the public through the Press.

Colonel Rashid in his article also expressed some doubt whether Iqbal's father-in-law was ever posted in Sialkot. Let it be known that the late Khan Bahadur Dr. Ata Muhammad was indeed posted in Sialkot. I have this on the authority of my elders, some of whom are still alive and who remember having been treated by him when he was an Assistant Surgeon in Sialkot.—Yours, etc.

SAFDAR ALI,

Sialkot.

P. T. 2. 2. 64

The uncalled for controversy regarding the date of birth of Allama Iqbal is most embarrassing-

From all authentic sources it stands proved that Allama Iqbal was born in 1877. In this connection (i) the Hijri year mentioned by the Allama in his own handwriting in the preface to his Ph. D thesis. (ii) the year of birth recorded in the passport by the Allama himself, and (iii) the date given in the Encyclopaedia Britannica (Vol. 12—1968) are the most important documents. It is not possible to challenge or refute this evidence. Apart from this, the two worthy sons of Allama Iqbal have refuted the suggestions by Abdul Majid Salik (in his Zikr-e-Iqbal) and subsequently supported by Sufi Nazir, both having straved in their search of the Municipal records.

The controversy is unnecessary. What is most important is the message and philosophy of Allama Iqbal and the date is important only because of the service the Allama has rendered to the cause of Islam and Pakistan.

The Government Press Note of April 27 , 1968, was a verdict given against the findings of these so-called researchers, and in his subsequent statements Dr. Javed Iqbal (Justice) clearly supported this verdict of the Government.

It is most unfortunate that after all this a new enquiry committee should have been constituted to probe into the matter. Let us not get mixed up by any new findings. We should make our preparations for Allam Iqbal's centenary in 1977. Let the Indian Prime Ministery to deceived herself and the world by misusing Allama Iqbal's name in her efforts to attract Muslim voters in the coming U. P. elections. I request all true Pakistanis to refrain from playing the game of the enemies of Allama Iqbal's ideology—MUHAMMAD HASAN, Ex-MPA (Gujrat), 5-Canal Bank. Lahore.

P. T. 12. 9. 64

Sir,—Two eminent correspondents from Sialkot—Prof. Ehsan Qureshi (August 28) and Mr. Safdar Ali (September 7) have remarked that the date of birth of Iqbal is 1873 and 1877. Both of them have repudiated Colonel K. A. Rashid and Faqir Syed Waheed-ud-Din.

Iqbal was born in Sialkot city. There are still a score of his near relatives who are alive. Both the writers seem to have consulted them and then given their verdicts. In my opinion 1877 is correct year.

If Colonel Rashid and Syed Waheed-ud-Din still insist that 1873 is wrong, I would suggest that the Government of Pakistan should appoint a Commission comprising literary personalities to find out the exact date of Iqbal's biıth.

A. H. MUZAFFAR RAHI,
Lahore.

GOVERNMENT COMMITTEE DECISION

In 1974 Government of Pakistan constituted a Federal committee to carry out necessary research regarding the exact date of birth of Allama Iqbal and to give its decision to end the old controversy on the point enabling the Government to chalk out a befitting programme of Iqbal's centenary celeberations. This Committee held its meeting on 19th January 1974 at Lahore under the presidentship of Dr. Muhammad Ajmal, Secretary Education, Govrnment of Pakistan. In this meeting a Committee was formed consisting on Dr. Waheed Qureshi, Syed Nazir Niazi and Prof. Muhammad Usman.

Earlier Majlis-e-Taraqqi-e-Adab, Lahore had made efforts and decided on the basis of the records of Municipal Committee, Sialkot and some other evidences that the exact date of birth of Allama Iqbal was 29th December 18/3. Most of the members of the Committee did not agree to this date (The Daily "Imroz" Lahore, 21st Jan. 1974).

Next meeting of this Committee was held on 25th January 1974 and it was decided that the exact date of Iqbal's birth was 9th November 1877 Dhi—Qa's 3,1294 A.H. the date mentioned by the Poet of the East in "Lebenslauf" of his thesis for Ph D. i.e., "The Development of Metaphysics in Persia" (The Daily "Mashriq" Lahore, 3rd February 1974).

CATALOGUE OF THE IQBAL COLLECTION OF BOOKS

On 13th October, 1935, Allama Iqbal wrote his will, extracts whereof can be seen in the "Roozgar-e-Faqir" (Vol. II, pages 57-58) edited by late Faqir S. Waheed-ud-Din. In this will, Iqbal desired to donate his collection of English books on philosophy etc., to the Library of Islamia College Lahore, except some books such as his own published or unpublished writings, Masnavi-e-Maulana Rum (Persian and English—edited by Dr. Nicholson), Dewan-e-Mirza Abdul Qadir Bedil (Manuscript), Masnavi Mirat-e-Masnavi (Maulana Rum), published in Hyderabad, copy of the Holy Quran for personal sudy etc., were handed over to his son Mr. Javed Iqbal as his relics.

Due to some reason the said collection could not be donated to Islamia College soon after the death of Allama Iqbal. The transaction took place some times during 1940-42 and therefore, the books published and received during 1938-41 were also included in the collection.

Necessary arrangements to preserve this monumental treasure of Iqbal's books should be made at the Government level so that the scholars may be able to trace out the sources of Iqbal's art and thought. Catalogue of the Iqbal collection is reproduced from the 'FARAN' (June, 1962) the magazine of Islamia College, Civil Lines, which published the same with the following introductory note :

> *"Iqbal our National Poet, donated the major portion of his private library to our college. This collection has been treasured by us and is maintained separately as the Iqbal Collection. The books are usually not lent out to members. We are giving below a complete list of the books in this collection, so that the readers may get some idea of Allama Iqbal's intellectual and library interest."*

AESTHETICS

S. No.	Name of Book	Author	Edition and Publisher
1.	Philosophy of the Beautiful (Part I)	Knight, W.	John Murray, London 1895
2.	Philosophy of the Beautiful (Part II)	-do-	-do-

BIOGRAPHY

S. No.	Name of Book	Author	Edition and Publisher
1.	Socrates	Godley, A.D.	Sceley & Co., London 1896
2.	Four Dialogues of Plato	Jowett, B.	Oxford Clarendon Press 1903
3.	J. Mct. E. McTaggart	Dickinson, G.L.	Cambridge University Press 1931
4.	Talks with Ralph Waldo Emerson	Wodbury, C. J.	Kegan Paul & Co. London 1915
5.	Muhammad the Prophet	Durrani, F.K.K.	Truch, Rly Rd Lahore
6.	Mohammad	Cremme, R.	1904
7.	Matthew Arnold	Saints Bury, G.	William Blackwood & Sons London
8.	Representative Indians	Chatterjee	Popular Agency, Calcutta 1931
9.	Controlling Minds of Asia	Ikbal Ali Shah	Herbert Jenking Ltd. London 1937
10.	Tazkirat-ul-Ulama	Sanna Ullah	Abul Faiz & Co., Calcutta 1934
11.	Maulana Shibli & Umar Khayyam	Bhaji Walla, R.P.	I.P. Mission Press, Surat 1932
12.	Akbar	Binvon, L.	Peter Davies Ltd.
13.	Mir Qasim	Chatterji, N.	Indian Press, Allahaqad 1940

S.No.	Name of Book	Author	Edition and Publisher
14.	Aurangzeb and his Times	Faruk, Z.	P. B. Tarporewala Son & Co., Bombay 1935
15.	An Early Mystic of Baghdad	Smith, M.	Sheldon Press London
16.	Alfred Tennyson	Lang, A	William Blackwood & Sons, London
17.	Harun-al-Rashid	Philby, J.	Peter Davies Ltd. 1938
18.	Muhammad the Holy Prophet	Sarwar, G.	Islamic Literature P. House K. Bazar Lahore 1937
19.	Alfred Lord Tennyson	Hisson	Macmillan & Co. London 1899
20.	Swin burne	Wood Berry	G. E. William Heine-man London
21.	Sri Guru Nanak Dev	Thapar, S.S.	Commercial Union Press Rawalpindi 1904
22.	Sher Shah Suri	Z. A. Khan	Civil and Military Gazette, Lahore 1925
23.	Reza Shah	Essad Bey	Hutchin son & Co. London

BIOLOGY

S.No.	Name of Book	Author	Edition and Publisher
1.	The Story of Creation	Colodel, E.	Longman, Green & Co. London 1898
2.	Evolution of Man Vol. I	Haeckel	Kegan Paul & Co. London 1883
3.	Evolution of Man Vol. II	Haeckel E.	-do-

CRITICISM

1.	Browning's Message to His Time	Berode, E.	Swan sonnenschien & Co. Ltd., London 1-06
2.	Studies of the Mind and Art of Robert Browning	Fotherringham, J.	Horace Marshall & Sons, London, 1900
3.	Introduction to the Study of Browning	Symon, S. A.	Cassell & Co. Ltd. London 1897
4.	Tennyson, Ruskin, Mill and other Literary Estimates	Harrison, F.	Macmillan & Co. 1899
5.	Literary History of England Vol. I	Oliphant	Macmillan & Co. 1894
6.	-do- Vol. II	-do-	-do-
7.	-do- Vol. III	-do-	-do-
8.	Browning as a Philosopher and Religious Teacher	Jones, H.	James Macle House Glasgow 1829
9.	Hand book of the Works of A. L.	Luce, M.	George Bell & Sons London 1895
10.	Browning for Beginners	Rain, T.	Swan Sonnenschine & Co. London 1904
11.	Shelley	Jack, A. A.	Archibald Constable & Co. London 1904
12.	History of German Literature	Francke, K.	Henry Holt & Co. New York 1907
13.	Criticisms, Reflections and Maxims of foethe	Translated by Ronnfeldt, W. B.	W. Scott Publishing Co. London
14.	History of Persian Language	Ghani, M.A.	Indian Press Allahabad 1930

S. No.	*Name of Book*	*Author*	*Edition and Publisher*
15.	-do-	-do-	-do-
16.	Hali's Poetry: A study	Jauil T.	B. B. Taxeporewala Sons Bombay 1938
17.	Modern Humanists	Robertson, T. M.	Swan Sonnenschein & Co. 1901
18.	Makers of Modern Poetry	Dawson, W. J.	Hodder and Stoughton London 1899
19.	Book of Homage to Shakespeare	Gibban, L. Z.	Humphrey Wilford Oxford

ECONOMICS

1.	Right to the Whole Produce of Laboure	Menger, A.	Macmillan & Co. London 1889

EDUCATION

1.	Genetic Psychology for Teachers	Judd, C. H.	Edward Arnold London 1903
2.	Higher Education is a Training for Business	Judson, H. P.	University Press Chicago
3.	The Secret of Herbert	Hayward, F. H.	Swan Sonnenschein & Co., London 1904
4.	Education	Spencer, H.	William & Co. Norgate London 1891
5.	Place of Industries in Elementary Education	Dopp. K. E.	University Press Chicago

6.	The Idea of the University Defined and Illustrated	Newman, H. C.	Longman, Green & Co. London 1891

ESSAYS

1.	Essays	Emerson, R. W.	David Mackay Philadelphia 18≈8
2.	-do-	-do-	-do- 1836
3.	Essays of Montaigne	Chubb, P.	W. Scott Publishing Co. London
4.	Essays	Hume, D.	Ward Lock & B. Owden Ltd. London
5.	Essays by Joseph Mazzini	Clarks, W.	W. Scott Publishing Co. London

ETHICS

1.	Psychology of the Moral Self	Bosanquet, B.	Macmillan Co. London 1897
2.	Kant's Ethics and the Ethics of Evolution	Schurman, T. G.	William & Norgate, London 1881
3.	First Principles	Spencer, H.	D. Appleton & Co. New York 1890
4.	Constructive Ethics	Courtney, W. L.	Chapman & Hall, 1886
5.	A Study of Ethical Principles	Seth, J.	William Black Wood & Sons 1856
6.	The Ethical Philosophy of Sidgwick	Hayward, F. H.	Swan Sonnen Schein & Co., 1901
7.	Short History of Ethics	Rogers	Macmillan & Co. London

S. No.	Name of Book	Author	Edition and Publisher
8.	The Moral Life	Sorley, W. R.	Combridge U. Press 1912
9.	A Review of Systems of Ethics	William, C, M.	Macmillan & Co. London 1893
10.	Reiigion and Morality	Fox, R. J. J.	William H. Young & Co. New York
11.	A History of English Sexual moral	Block, I	Francis Aldor, London, 1936
12.	Sexual Ethics	Forel, A.	New age Press London 1908
13.	Nichomachean Ethics	Aristotle	Kegan Paul & Co. London 1895

FICTION

1.	Moon beams from the Larger Lunacy	Leacock, S.	Joke Lane London 1916
2.	Glouds of Witness	Sayers, D. L.	Victor Gollanez Ltd. London
3.	Stories from Tagore	Tagore, R.	Macmillan & Co. London
4.	The undying fire	Wells, H. G.	Cassell & Co. London 1919
5.	Waverley	Scott, W.	-do-
6.	Adventures of Hajji Baba of Isphan	Mories, J.	University Press Oxford 1829

GEOGRAPHY

1.	Mediterranean	Baedeker, K.	George Allen & Co. London 1911
2.	Akbar and the Jesuits	Jarrie, F. P.	George Routledge & Sons London 1912

3.	Mirat-i-Ahmadi Part I	Hassan, M. M.	Baptist Mission Press Calcutta 1922
4.	Partition of Turkey	Howard, H. N.	U. of Oklahoma Press Norman 1931
5.	Short History of the Fatimid Khalifate	O' Leary	Kegan Paul & Co. London 1923
6.	Central Structure of the Mughal Empire	Ibn-i-Hussain	University Press Oxford 1936
7.	Stories from the History of Rome	Beesly	Macmillan & Co. 1923
8.	History of the Decline and Fall of the Roman Empire Vol. I	Gibbon, E.	United Press Oxford
9.	-do-	-do-	-do-
10.	-do- Vol. III	Gibbon, E.	United Press Oxford
11.	-do- Vol. IV	-do-	-do-
12.	-do- Vol. V	-do-	-do-
13.	-do- Vol. VI	-do-	-do-
14.	-do- Vol. VII	-do-	-do-
15.	First Crusade (German)	Raumer, F. V.	United Press Cambridge 1882
16.	England	Inge, W. R.	Earnest Benn, Ltd. London 1926
17.	Napoleon and Russian Campaign	Tolstoi, L. N.	W. Scott & Co. London 1926
18.	Turkey and Eastern Question	Macdonald	T. C. and E. C. Jack London
19.	Glimpses into Modern Turkey	Chelebi, E. R.	Mukhdumi Library Calcutta 1940

S. No.	*Name of Book*	*Author*	*Edition and Publisher*
20.	Making of India	Kcens, H. G.	Indian Press Allahabad 1896
21.	An Arab Account of India in the 14th Century	Spies, O.	—
22.	Crcscent in India	Sharma, S. R.	Karnatak Publishing Houre Bombay
23.	Brief Histary of Persia	Majid, S. A.	Indian Press Allahabad 1929
24.	Ahsuna't Tawarikh Vol. I	ed : by Seddon, C. N.	Orantal, Institute Baroda 1931
25.	Foundation of the Ottoman Empire	Edile, H.	Maktaba Jamia Millia Islamia Delhi
26.	Conflict of East and West in Turkey	Edile, H.	Maktaba Jamia Millia Islamic Delhi
27.	Abbasides	Jalal-ud-Din, A. Z.	A. M. Zaman Bros. Moradabad Chapman and Hall Ltd. London 1905
28.	Emancipation of Egypt		Chapman & Hall Ltd. London 1905
29.	Secret History of the English Occupation of Egypt	Blunt, W. C.	T. Fisher Union London
30.	Making of Modern Egypt	Colvin, A.	Seeley & Co. Ltd., London 1906
31.	Muhammadan Emirates of Nigeria	Hoghen, S. J.	Units Press Oxford 1930
32.	History of Jahangir	Prasad, B.	Indian Press Allahabad 1940

HISTORY OF PHILOSOPHY

1.	Critical History of Greek Philosophy	Stace, W. T.	Macmillan & Co. London 1920
2.	Six System of Indian Philosophy	Miller, F. M.	Longman, Greek & Co. London 1899
3.	Modern Philosophers	Hoffding, H.	Macmillon & Co. London 1915
4.	Literary History of Sanskrit Buddhism	Noriman, G. K.	D. B. Taraporewala & Sons Bombay 1920

LAW

1.	An Introduction to the Study of Mohammedan Law	Fyzee, A.A.A.	Oxford University Press 1931
2.	Muslaman Law of Wakf	Fida Hussain	Central India Printing Works Nagpur 1939
3.	Elements of Law	Markby, W.	Clarendon Press Oxford 1896
4.	Data of Jurisprudence	Miller, W. G.	William Green & Sons London 19[illegible]3
5.	Administration of Justice during the Muslim Rule in India	Husain, W.	University of Calcutta 1934
6.	International Law	Smith, F. E.	Bedford Street London, 1903
7.	The Philosophy of Proof	Gulson, J. R.	George Routledge & Sons London 1905
8.	Illustrations in Adrocacy	Harris, R.	Stevens & Hayness, London 1903

S. No.	*Name of Book*	*Author*	*Edition and Publisher*
9.	The law relating to lead tieneli-hood	Roy's	Wilkins Press, Calcutta, 1903
10.	Criminal Responsibllity	Mercier, C.	Clarendon Press, Oxford, 1936
11.	Punishment and Reformation	Wines, F. H.	Swan Sonnenschein & Co. London, 1895

LITERATURE

1.	Life and Works of Amir Khusrau	Mirza, M. W.	Baptists Mission Press, Calcutta 1935

LOGIC

1.	The Essentials of Logic	Bosanquet	Macmillan & Co. London, 1895
2.	Elementary lesson in Logic	Jevous	-do- 1890
3.	-do-	-do-	-do- 1890
4.	An Elementary Text Book of Inductive Logic	Shastri, P. D.	-do- 1923
5.	Picture Logic	Swinburne, A. J.	Longman Green & Co. London, 1899
6.	The Logic of Hegel	Wallaee, W.	Oxford Clarendon Press, 1892

METAPHYSICS

1.	Brahmadarsanam	Aoharya, S. A.	Macmillan & Co. London 1917

2.	Elements of General Philosophy	Davids, C.A.F.R.	John Murray & Co. London 1816
3.	Three Lectures on the Vedanta	Muller, F. M.	Longman Green & Co. London, 1894
4.	Modern Theorios in Philosophy and Religion	Tulloch, J.	William Blackwood & Sons, 1894
5.	Tragic Sense of Life in Men and in Peoples	Unomund, M. D.	Macmillan & Co. London, 1921
6.	Space, Time and Diety	Alexander, S.	Macmillan & Co. London 1920
7.	Collected Essays of Rodalf Eucken	Booth M.	T. Fisher Unwin & Co.
8.	Meeting of Extremes in Contemporary Philosophy	Bosanquet, B.	Macmillan & Co. London, 1921
9.	An Introduction to Philosophy	Fullerton, G. S.	-do- 1908
10.	The Tyranny of Time: Einstein or Bergson	Nordmann, C.	T. Fisher Unwin & Co. London, 1925
11.	Tertium organum	Onspansky, F. D.	Kegan Paual -do- 1926
12.	Philosophy and New Physics	Rougier, L.	George Routledge & Sons, London
13.	Philosophy of 'As If'	Vaihinger, H	Kegan Paul & Co. London, 1924
14.	Grammar of Life	Wrench, G. Y.	William Heineman, London, 1908
15.	The Emergence of Life	Burke, J. B.	Oxford University Press, London, 1931

S. No.	Name of Book	Author	Edition and Publisher
16.	Metaphysical Foundations of Modern Physical Science	Burtt, E. A.	Kegan Paul & Co. London, 1925
17.	Elements of Metaphysics and Logic (Vol. I)	Hamilton, Sir, W.	William Blackwood & Sons, London
18.	-do- (Vol. II)	—	-do-
19.	-do- (Vol. III)	-do-	-do-
20.	Lectures on Metaphysics	Deussen, P.	Macmillan & Co., London, 1894
21.	A Scientific Demonstration of the Future Life	Hudson, T. J.	C. P. Putnam's Sons, London, 1896
22.]	A system Animate of Nature, (Vol. I)	Thomson, A.	William & Norgate Co , London, 1920
23.	Consciousness, Life and the Fourth Dimension	Eriksen, R.	Gyldeudal & Hanovar Square, London, 1923
24.	The New Science of Causation	Hiller, H. C.	Walter Scot Publishing Co. (New York), 1905
25.	The Philosophy of Spiritual Activity	Steiner, R.	C. P. Putamn's Sons, London, 1922
26.	The Art of Creation	Carpenter, E.	George Allen, London, 1916
27.	Thc Problem of Immortality	Tsanoff, R. A.	George Allen & Co., London, 1924
28.	Mind, Medical and Metaphysics	Brown William	Oxford University Press, London, 1936

29.	Personality	Momerie, A. W.	William Blackwood & Sons, London
30.	The Problem of Individuality	Driesch, H.	Macmillan & Co., London, 1914
31.	The Problem of Personality	Merrington, E. M.	-do- 1916
32.	The Nature of Personality	Temple, W.	-do- 1915
33.	Science and Immortality	Osler, W.	Archibald Constable & Co., London, 1906
34.	Kant's Critical Philosophy	Mahaffy, J. P.	Macmillan & Co. London, 1901
35.	Last on Words Materialism	Biuchner, D.	Watts & Co. London, 1901
36.	Life and Matter	Ledge, O.	William & Norgate, London, 1905
37.	Modern Materialism and Emergent Evolution	McDougall, W.	Methuen & Co. London, 1929
38.	Spiritual Pluralism and Recent Philosophy	Richardson, C. A.	Cambridge University Press, London, 1919
39.	A Defence of Idealism	Sinclair, M.	Macmillan & Co. London, 1917
40.	Dualism and Monism	Veitch, J.	William Blackwood & Sons, London
41.	The New Monism	Holt and Others	Macmillan & Co. London, 1912
42.	A Theory of Reality	Ladd, G. T.	Longman Green & Co. London, 1899
43.	Realism	Hasan, S. Z.	Cambridge University Press, 1928

S. No.	*Name of Book*	*Author*	*Edition and Publisher*
44.	A Philosophical Study of Mysticism	Benette, C. A.	Yale University Press, London, 1931
45.	Experience of Reality	Holmes, E.	Richard Cobden-Sanderson, London, 1928
46.	A Metaphysique of Mpsticism	Svamin, A. G.	Veda Griham Mysore (From Swamin) 1923
47.	Philosophy of Mysticism (Vol. I)	Prel, C. D.	George Redwav, London, 1889
48.	-do- (Vol. II)	-do-	-do-
49.	Adversaries of thc Sceptic	Hodder, A.	Swan Sonnenschein, Lonond, 1990
50.	Reality	Streeter, B. H.	'Macmillan & Co. London, 1927
51.	The self, Its Body and Freedom	Hocking, W. E.	Yale University Press, London, 1928
52.	Mysterious Kundalini	Rele, V. G.	D. B. T. Sons & Co. Bombay, (From Abbas Ali Khan)
53.	Studies in the Psychology of the Mystics	Marechal	Burns Oates & Co. London
54.	Locke	Fraser, A. C.	William Blackwood & Sons, London
55.	Reformed Logic	Mclochlan, D. B.	Swan Sonnenschein & Co. London, 1892

56.	Hume	Knight, W.	William Blackwood & Sons, London, 1882
57.	An Examination of Sir William Hamiltons' Philosophy	Mill, J. S.	Longman, Green & Co. London, 1889
58.	Kant	Wallace, W.	William Blackwood & Co. London, 1882
59.	Origin and Significance of Hegel's Logic	Baillie, J. B.	Macmillan & Co. London, 1901
60.	Kant and his English Critics	Waston, J.	James Maclchose, Glasgow, 1881
61.	From Hegel to Marx	Hook, S.	Victor Gollanc Ltd. London, 1936
62.	Hegel and Hegelanism	Mackintosh, R.	T & T Clark, Edinburgh, 1903
63.	Studies in the Hegelian Dialectic	McTaggart. J.M.E.	Cambridge University Press, London, 1395
64.	Secret of Hegel	Stirling, J.H.	Oliver and Beyd, Edinburgh
65.	Hegelianism and Personality	Seth, A.	William Blackwood & Co. London
66.	A Holiday with a Hegelian	Francis, Bedlah	A.C. Fifield, London
67.	The Social Philosophy and Religion of Comte	Caird, E.	James Maclehose & Sons, Glasgow. 1911
68.	Bergson and his Philosophy	Gnnnr J.A.	Methuen & Co. London, 1920
69.	Iqbal's Educational Philosophy	Saiyidain, K.G.	S. M. Ashraf Kashmiri Bazar, Lahore

S. No.	*Name of Book*	*Author*	*Edition and Publisher*
70.	The Point of View	Carus, P.	Open Court Publishing Co. London
71.	Man's Consciousness of Immortality	Mackenzie, W.D.	Haward University Press, Cambridge, 1929
72.	Persian Mystics	Jogendra Singh	John Murray, A Street, London, 1939
73.	Three Treatises on Mysticism	Maqtul, S.S.	(With the best wishes of G. Sptcs)
74.	Mujaddid's Conception of Tawhid	Faruqi, B.A.	S.M. Ashraf Kashmiri Bazar, Lahore
75.	Reconstruction of Religious Thought in Islam	Iqbal, M.	Oxford University Press, London, 1934
76.	Theory of Mind as Pure Act (English Translation)	Gentile, G.	Macmillan & Co. London, 1922
77.	Philosophy of the Quran	Sarwar	Sh. M. Ashraf, Kashmiri Bazar, Lahore
78.	Space, Time and Deity	Alexander	Macmillan & Co. London, 1900
79.	Idealistic Reaction against Science	Prof. Aeiotta Translated by Mocaskill, A.	-do-
80.	Nature of Physical world	Eddington, A.S.	University Press, Cambridge, 1929

81.	Substance a Function and Einstein's Theory of Relativity	Cassiver, E.	Open Court Publishing Co. London, 1923
82.	The Reign of Ralativity	Haldane, E.	John Murray, London, 1921

MISCELLANEOUS

1.	Sibylla or the Revival of Prophecy	Mace, C.A.	Kegan Paul & Co. London, 1897
2.	Occnltism and Modern Science	Osterreich, T.K.	Mathuen & Co. London, 19 3
3.	Laughter : Essay on the Meaning of the Comic	Bergson, H.	Macmillan & Co. London, 1895
4.	Human Intercourse	Hamer Ton, P.G.	Macmillan & Co. London, 1906
5.	Problems of the Future and Essays	Laing, S.	Chapman & Hall Co. London, 1895
6.	Some Recent Speeches and Writings of Mr. Jinnah	Edited by : Ahmad, J.D.	Sh. M. Ashraf K. B. Lahore, 1942
7.	America Conquers Britain	Denny, L.	Alfred A. Knope London, 1930
8.	Vindication of the Rights of Women	Renuell	—
9.	I carus or the Future of Science	Russell, B.	Kegan Paul & Co. London, 1926
10.	Galilco or the Tyranny of Science	Sullivan, J.W.N.	-do-
11.	Science and Theology	Westaway, F.W.	Blackei & Sons London, 1920
12.	Science and a Future Life	Myers, F.W.H.	Macmillan & Co. London, 1901
13.	The Life of Space	Materlinck, M.	George Allen & Union London, 1928
14.	Relativity and Religion	Authority, H.D.	Unit of London Press, 1927

S. No.	*Name of Book*	*Author*	*Edition and Publisher*
15.	General Principle of Relativity	Carr, H.W.	Macmillan & Co. London, 1920
16.	Einsten of the searcher	Moszkonski, A.	Mathuen & Co. Ltd., 1921
17.	Space and Time	Schlick, M.	Clarendon Press Oxford, 1920
18.	Physics and Politics	Bagehot, W.	Kegan Paul & Co. London, 1905
19.	The Ethics of the Past	Ruskin, J.	George Allen & Co. London, 1928
20.	A Commentary of Tennyson's in Memoriam	Bradley, A.C.	Macmillan & Co. London, 1902
21.	A Companion in Memoriam	Chapman, R.E.	-do- 1888
22.	Letters from abroad	Tagore, R.	S. Gane Son Madras, 1924
23.	Prose writings of Heinrich Heine	Ellis, H.	W. Scott Publishing Co., 1895
24.	Laocoon and Other Prose writings of Lessing	Rennfeldt	-do-
25.	Evolution of Aryan	Iherinary	Swan Sonnenschein & Co. London
26.	Decline of the West (Translation)	Spengler, D.	George Allen & Umine Ltd. London
27.	-do-	-do-	-do-
28.	Purpose of History	Woodbridge, F.J.G.	Columbia Units Press, New York, 1916
29.	The Soul of a People	Fielding, H.	Macmillan & Co. London, 1893

30.	Eothen	Kinglake, A.W.	George Routeledge & Sons, London
31.	Lectures on Arabic Historians	Margotionth, P.S.	Herbert Jenking Ltd. London, 1937
32.	Recveil De Textes Inedits	Massignon, L.	Librnivie orientaliste Paris, 1927
33.	Court Poets of Iran and India	Masani, R.P.	New Book Co. Bombay, 1938
34.	Glavigo	Translated by: Strange, G.	George Routledge & Sons, London
35.	Alberuni's India, vol. I	Educated by: Sachan, E.C.	Kegan Paul & Co. London
36.	The pageant of Persia	Filmer, H.	-do-

MYSTICISM

1.	Sufism its Saints and Shrines	Subhan, J.A.	Publishing House, Lukhnow
2.	An Introduction to the History of Mysticism	Smith, M.	Macmillan & Co. London, 1930

PHILOSOPHY OF HISTORY

1.	Consolidation and Decline	Salter, C.N.	Kegan Paul & Co. London, 1903
2.	Hegel's Philosophy of the State of History	Morris, G.S.	S.C. Gigge & Co. Chicago, 1887

S. No.	*Name of Book*	*Author*	*Edition and Publisher*

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1.	The Fourth Dimension Simply Explained (A Collection of Essays)	Manning, H.P.	Methuen & Co. London, 1921
2.	Theory of Relativity	Einstein, A., translated by Swabey, W.C. and Swabey, M.C.	Methuen & Co. London, 1920
3.	From Kant to Einstein	Montmorency, H.D.E.	W. Heffer & Sons Ltd., Cambridge, 1926
4.	Easy Lessons fn Einstein	Slossen, E.E.	George Rutledge & Sons, London, 1920
5.	Relativity and the Universe	Schmidt, H., translated by Wichmann	Methuen & Co. Ltd., London, 1921
6.	Ideas of Einstein's Theory	Thirring, J. H., translated by Russell, R.A.H.	-do-

PHYSIOGNOMY

1.	Mongol in our midst	Shauk, F.G. Crook	Kegan Paul & Co. Ltd.

POETRY

1.	Golden Treasury	Palgrave, F.T.	Macmillan & Co. London, 1904
2.	Pooms	Emerson, R.W.	-do-
3.	Lavius and other poems	Dickinson, E.	Jamia Press Aligarh, 1924
4.	Song of Silence	Swami, S.P.	W.S. Chitale, Pohna
5.	Cycle of Spring	Tagore, R.	Macmillan & Co., 1923
6.	Milton's Lycida	Edited by Cotterill, H.B.	Blackie & Sons, London, 1902
7.	The Satires of Dryden	Edited by Collins, J.C.	Macmillan & Co. London, 1923
8.	Pope's Rape of the Lock	editdd by Ryland, F.	Blackie & Sons, London, 1923
9.	Poetical works of Thomas Gray	Pope, A.	George Routledge & Sons, London, 1895
10.	The Task	Cowper, W.	James Nesbet & Co. London
11.	Poetical Works of William Wordsworth	Edited by Kight, W.	William Paterson Edinburgh
12.	-do- Vol. I	-do-	-do-
13.	-do- Vol. II	-do-	-do-
14.	-do- Vol. III	-do-	-do-
15.	-do- Vol. IV	-do-	-do-
16.	-do- Vol. V	-do-	-do-
17.	-do- Vol. VI	-do-	-do-
18.	-do- Vol. VII	-do-	-do-
19.	A Primer of Wordsworth	Edited by Magnus, L.	Methuen & Co. London, 1897

S. No.	*Name of Book*	*Author*	*Edition and Publisher*
20.	Shelley's Poetical Works, Vol. I	Foreman, H.B.	Reeves & Turner London, 1886
21.	Shelley's Poetical Works, Vol. II	-do-	-do-
22.	In Memoriam	Tennyson, A.	Hadner & Stoughton London, 1901
23.	The Works of Tennyson	Tennyson, A.	Macmillan & Co. London, 1900
24.	Poems	Browning, E.B.	Frederick Warne & Co. London
25.	Poetical Works, Vol. I	Browning	Smith Elder & Co. London, 1896
26.	-do- Vol. II	-do-	Smith Elder & Co. London, 1896
27.	Lyrlcal Poems	Austin, A.	Macmillan & Co. London, 1896
28.	Faust (German)	Goethe	—
29.	Goethe's Faust	Edited by Thomas, D.C.	Hearth & Co. London, 1899
30.	Rose Garden of Persia	Gostello, L.S.	Gibbing & Co. London, 1899
31.	Ballads and Sonnets	Rossetti, D.C.	Allis & White London, 1882
32.	Virgil's Aeneid	Dryden, J.	George Routledge & Sons London, 1895
33.	Indian Balads	Waterfield, W.	Pevini flies Allahabad, 1913
34.	Lover's Gift and Crossing	Tagore, R.	Macmillan & Co. London, 1923
35.	Fruit-Gathering	-do-	-do-
36.	Stray Birds	-do-	-do-
37.	Earth	Townshend, F.	Alfred & Knope, London
38.	Selections from the Poetry of the Afghans	Translated by Raverty, H.G.	William & Norgate London, 1862

POLITICAL SCIENCE

1.	Constitutional Developments in the Islamic World	Ghosh, R.C.	The Book Co. Ltd. Calcutta, 1941
2.	Selections from Treitschke's Lectures on Politics	Gowans, A.L.	Gowan's & Co. Gray Ltd., London, 1914
3.	A Century of Political Development	Macpherson, H.	William Blackwood & Sons, 1908
4.	Government	McArthur	Longman's Green & Co., 1892
5.	State and the Individual	Mckechnie, W.S.	James Maclepose & Sons Glasgow
6.	Politics and Islam	Bukhsh, S.K.	Bapt. st. Mission Press Calcutta
7.	Independent Egypt	Bcy, A.Y.	John Murray, A. Start London, 1940
8.	Some Important Indian Problems	Shafi, M.	Model Electric Press Lahore, 1938
9.	Politic in Pre-Mughal Times	Topal	Kitabistan, Allahabad and London, 1938
10.	Towards Democracy	Clarpenteu, E.	Swan Sonnen Schein & Co. London, 1905
11.	Unforeseen Tendencies of Democracy	Godkin, E.L.	Archibald Constable & Co. West, 1903
12.	Democracy and Empire	Giddings, F.H.	Macmillan & Co. London, 1901

S. No.	*Name of Book*	*Author*	*Edition and Publisher*
13.	Democracy and Reaction	Habhouse, L.T.T.	Fisher Unwin & Co. London, 1904
14.	Democracy versus Socialism	Hirsch, M.	Macmillan & Co. London, 1901
15.	England and the Muslim world	Majid, S.H.R.A.	York Shire Printing Co. New York, 1912
16.	Indian Muslims	An Indian Mohammadan	Ardenno Publishers Lendon, 1928
17.	Theory of the State	Bluntschli, H.K.	Clarendon Press Oxford
18.	Liberal State	Whittaker, T.	Watts & Co. London, 1907
19.	World Politics	Reinsch, P.S.	Macmillan & Co. London, 1904
20.	The Spiritual Basis of Democracy	Wellock, W.S.	Ganeson, Fublisher Madras, 1924
21.	Making of Modern Iraq	Foster, H.A.	University of Oklahoma Press Norman, 1931
22.	Mussulman Culture	Bartold, V.V.	University Calcutta, 1934
23.	History of the Foreign Policy of Great Britain	Burrows, M.	William Blackwood & Sons London
24.	Worlds Politics in Modern civilization	Barnes) H.E.	Alfred A. Knope New York, 1930
25.	Lectures on the Principles of Political Obligation	Green, T.H.	Longman Green & Co. London, 1907

26.	Economic Foundations of Society	Joria, A.	Swan Sonnen—Schein & Co. London, 1907
27.	An Introduction to the History of Government in India, Part II	Anand, Ch.	Punjab Printing Works Lahore 1923
28.	Civil Government for Indian Studeuts	Morris, W.	S.C. Sanial & Co. Calcutta, 1921
29.	The Biology of British	Harrey, C.H.	Swan Sonnenschein & Co. London, 1904
30.	Students of Contemporary Superstition	Molloek, W.H.	Wald & Ltd. London, 1895
31.	Nationalism	Tagore. R.	Macmillan & Co. London, 1923
32.	History of Medieval Civilisation	Seignobos, E.	S.T. Fisher Unwin, London
33.	Economic Interpretation of History	Seligman, E.R.	A Columbia Unit Press New York
34.	History of Ancient Civilisation	Seignobos, E.	Fisher Unwin & Co. London
35.	Development of Western Civilization	Forrest, J.D.	Unit of Chicago, 1907
36.	Success Among Nations	Reiche, E.	Chapman a Hall London, 1934
37.	Psychic Factors of Civilisation	Ward, L.E.	Ginn & Co. London
38.	New Spirit in Egypt	Fyfe, H.H.	William Blackwood & Sons London, 1911

S. No.	*Name of Book*	*Author*	*Edition and Publisher*
		PSYCHOLOGY	
1.	Social and Ethical Interpretation in Mental Development	Badwier, I.M.	Macmillan & Co., 1897
2.	Psychology	Angell	J.R. Constable & Co., 1397
3.	Samadar Sana	Cousins, J.H.	Ganesh & Co. Madras, 1925
4.	Mind and Personality	Brown, W.	University Press, London, 1926
5.	Essentials of Psychology	Buell, C.S.	Ginn & Co. Publishcrs, 1950
6.	Psychology of Politics and History	Dwe, J.A.	Longman Green & Co., 1610
7.	Psychology and Common life	Hoffman, F.S.	G.P. Putnam's Sons, 1903
8.	Psychology	James, W.	Macmillan & Co. 1872
9.	Essentials of Psychology	Radha Krishna, S.	Oxford Macmillan Fress, 1912
10.	Elementary Psychology	Shastri, P.D.	Longman Green & Co, 1928 (with complements of Punjab Book Depot Lahore)
11.	Manual of Psochology	Stout, G.F.	University Press Both, 1894
12.	Outline of Psychology	Titchner, E.B.	Macmillan & Co., 1898
13.	A Text Book of Psychology	-do-	-do-
14.	Analytical Psychology	Witmek, L.	Ginn Co. Publisher, 1902
15.	Studies in the Evolutionary Psychology	Stanley, H.M.	London, 1895
16.	A New Interpretation of Herbart's Educational Theory	—	—

17.	Problems of the Self	Laird, J.	Macmillan & Co., 1917
18.	Life : a study of Self	Maxwell, W.B.	Thornton Virgin
19.	The Future of an Illusion	Fread, S.	Leonard & Virgin
20.	The Making of Character	Maccunn, J.	Cambridge University Press, 1912
21.	Encyclopaedia of Sexual Knowledge	Kostler and Willy	Francis Aldor London, 1934
22.	Love's Coming of Age	Carpenter, E.	Swan Sonnenschien & Co. London, 1905
23.	Criminal Mind	De Fleury, M.	Downey & Ca., 1901
24.	Soul of Women	Lombroso, G.	Jonathan, Cape Ltd. London

REFERENCE BOOKS

1.	Black's New and Complete German Dictionary	Thieme, F.W.	Alexander Black London, 1847
2.	English Synonyms	Crabb, G.	George Routledge & Sons London
3.	A School German Grammar	Ere, H.W.	David Nutt & Sons London
4.	Lange's New German Method, Vol. II	Lange, H.	Clarendon Press Oxford
5.	Elementary Grammar of German Language	Otto, E.	Sampson Law Marton & Co. London
6.	German for English	Sonnenschien, A.	William & Norgate London, 1875

S. No.	*Name of Book*	*Author*	*Edition and Publisher*

RELIGION AND THEOLOGY

1.	The Supernatural : Its Origin, Nature and Evolution, Vol. I	King, J.H.	William and Norgate London, 1892
2.	-do- Vol. II	-do-	-do-
3.	The Natural and Supernatural	Oman, J.	Cambridge University Press London, 1931
4.	Transcendental Universe	Harrison, C.G.	James, Eliot & Co. London, 18 4
5.	Science and Religious Life	Rahn, C.	Yale University Press London, 1928
6.	Religion and Modern Psychology	Hill, J.A.	William Rider & Sons London, 1911
7.	Varieties of Religious Experience	James, W.	Longman Green & Co. London, 1903
8.	A Study of Religion, Vol. I	Martineaus, J.	Clarendon Press Oxford, 1889
9.	-do- Vol. II	-do-	-do-
10.	Reign of Religion in Contemporary Philosophy	Radakarishnan, S.	Macmillan & Co. London, 1920
11.	The Foundations of Belief	Balfour, James	Longman Green & Co. London, 1896

12.	World's Religions against War	Atkinson, H.A.	Church Pekaee Union London, 1928
13.	The Analogy of Religion	Butler, J.	Religion Tract Society London
14.	Essays : History of Religious Thought in West	Wastcott, B.F.	Macmillan & Co. London, 1903
15.	Religious Experience : Its Nature, Types and Validity	Bouquet, A.C.	W. Heffer & Sons Ltd. Cambridge, 1932
16.	History of Religion	Menzies, A.	John Murray London, 1897
17.	Studies of Religious History	Renan, E.	William Heinemam London, 1893
18.	Religious Systems of the World	Fhies, C.W.	Swan Sonnenschien & Co. London, 190I
19.	Agnosticism	Flint, R.	William Blackwood & Sons London
20.	Without God	Greg, P.	H & B Publishers London, 1883
21.	Some Dogmas of Religions	McTaggart, E.	Edward Arnold London, 1906
22.	Newman's Apologia Pro Vita Sua	Ward, W.	Oxford University Press London, 1913
23.	The Apocrypha	-do-	-do-
24.	Theism	Flint, R.	William Blackwood & Sons London
25.	Experience of God	Farmer, H.H.	Student Christian Movement Press London, 1929

S. No.	*Name of Book*	*Author*	*Edition and Publisher*
26.	Attributes of God	Farnell, L.R.	Oxford University Press London, 1925
27.	The Meaning of God in Human Experience	Hocking, W.E.	Yale University Press London, 1913
28.	Prolegomena to Theisn	Justus	Andrew H. Kellog Co., New York
29.	Aspects of Theism	Knight, W.	Macmillan & Co. London, 1893
30.	Sibyls and Seers	Bevan, E.	George Allen & Co. London, 1928
31.	Sources of Christianity	Mamal-ud-Din	Bashir Muslim Library
32.	Trial of Jesus Christ	Innes, A.T.	T & T Clark, Edinburgh, 1905
33.	The Endless Life	Corthers, S.M.	Archibald Constable & Co. London, 1906
34.	The Eternal Life	Munsterberly, H.	-do-
35.	Human Immortality	James, W.	-do-
36.	Re-Thinking Missions	Hocking, W.E.	Harper & Bros. Press, New York
37.	A Faith that Enquires	Jones, S.H.	Macmiilan & Co. London, 1922
38.	Pantheism and Christianity	Hunt, John	W M. Isbister London, 1884
39.	Aids to the Study of German Theology	Puran Singh	J.M. Dent & Sons London
40.	Sisters of the Spinning Wheel	—	1927
41.	Brief Sketch of the Zoroastrain Religion and Customs	Bharucha, E.S.D.	D.B. Taraporevala & Sons, 1928

42.	Mysterious Mithera	Coumont, F.	Open Court Publishing Co. Chiag, 1910
43.	Life and Teachings of Zoroaster	Whitney	Loren Happer Whitney Chicago, 1905
44.	Jewish Mysticism and the Legends of Baalshem	Buber, P.M.	J.M. Dent & Sons Ltd. London, 1931
45.	Jews or Prediction and Fulfilment	Kellogg, S.H.	James Nisbet & Co. London, 1883
46.	The Khilafet	Barkat Ullah, M.	Luzac & Co. London, 1925
47.	Notes on Islam	Jung, S.A.	Government Central Press Hyderabad
48.	Future of Islam	Blunt	Kegan Paul & Co. London
49.	Al-Bayan (An Introduction on Holy Quran, English Translation)	Haqq, A.M.A.	Hacker, Spink & Co. Calcutta 1910
50.	Mohammedanism	Hurgronje, C.S.	G.P. Putnam Sons New York, 1916
51.	Teachings of Islam	Ahmad, M.J.	Luzac & Co. London, 1910
52.	Leaves from Three Ancient Qurans	Minjan and Lewis	Cambridge University Press, 1912
53.	Islam—Her Moral and Spiritual Value	Leonard, A.G.	Luzac & Co. London, 1900
54.	Kingdom of Heaven	Mustafa Khan	Army Press Lahore
55.	Cultural Side of Islam	Pickthall, M.M.	Premier Press Madras, 1927
56.	Einpluss des Islam (German)	Pischon, C.M.	F.A. Brokhans Leipzig, 1881

S. No.	*Name of Book*	*Author*	*Edition and Publisher*
57.	Quranic Gems (Eng. Translation)	Rathor, G.M.	Ripon Press Presented by Mohsin Shah, Bull Road Lahore
58.	An Account of the Rise and Progress of Mohammedanism with life of Muhammad	Stubbe, H.	Luzac & Co. London, 1911
59.	The Original Sources of the Quran	Tisdall, W. St, C.	Society for promoting Christian Knowledge, 1905
60.	Der Islam (German)	Vambery, H.	Black House Leipzig, 1375
61.	Islam (English Translation)	Masse, H.	G.P. Putnam Sons New York, 1938
62.	Geographical History of the Quran (Vol. I)	Alexander, S.	Macmillan & Co. London, 1920
63.	Islam at the Cross Roads	Asad, M.	Sh. Muhammad Ashraf K.B., 1941
64.	Message of Islam	Yusuf Ali	John Murray A Street London, 1940
65.	Wisdom of the Quran	Haish, J.	University Press Oxford, 1937
66.	Religion and the Rise of Capitalism	Tawney, R.H.	John Murray A Street London, 1926

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1.	The Bases of Modern Science	Sullivan, J.W.	M. Earnest Beam Ltd. London, 1928
2.	Einstein and the Universe	Nordmann, C.	J. Fisher Unwin London, 1922

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1.	The Foundations of Sociology	Rass, E.A.	Macmillan & Co. London, 1905
2.	Introduction to Sociology	Fairbanks, A.	Chorles, Scrilener's New York, 1938
3.	Social Evolution	Kidd, B.	Macmillan & Co. London, 1898
4.	The Level of Social Motion	Lane, M.A.	-do- 1920
5.	Graeco-Roman Institutions	Reich, E.	Parker & Co. Board Street, 1820
6.	Social Laws	Trade, G.	Macmillan & Co., 1899
7.	Outlines of Sociology	Ward, L.E.	-do- 1804
8.	Principles of Western Civilization, Part I	Kidd, B.	-do- 1908
9.	Civilization and Ethics, Part II	Schwatzer	A & C Black Ltd. London, 1923
10.	The Decay and the Restoration of Civilization, Part I	-do-	-do-
11.	Sociology	Saleeby, C.W.	J.C. & F.C. Jack London
12.	Social Mind and Education	Vincent, G.E.	Macmillan & Co. London, 1897

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S. No.	*Name of Book*	*Author*	*Edition and Pnblisher*
1.	Studies in Social Research	Podmore, F.	Kegan Paul & Co. London, 1897
2.	Natural Law in the Spiritual World	Drummond, H.	Hodder & Stoughton London

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CORRIGENDA

Page	Line	Incorrect	Correct
1	1	Published	Published
1	5	number	Number
1	6	number	Number
1	25	ccuntry	coentry
1	25	conccquence	consequence
2	13	freinds	friends
2	29	apprearance	appearance
2	33	dininely	divinity
2	33	get	gets
2	38	unhold	uphold
3	2	superotitions	superstitions
3	5	not	no
3	10	be	he
3	21	treasury	treasury
3	29	be	he
3	37	him the	him to the
4	3	superstitions	superstitions
4	15	so	So
4	27	place	Police
4	33	incident	incident about
5	5	right dimine	right divine
5	6	but	but a
5	19	relation	Religion
5	20	blood shed	bloodshed
6	2	blood nhed	bloodshed
6	11	preists	priests
6	15	satʇelitos	sattellites
6	18	slismeosʇhb	bolshevists
6	35	Q	of
6	36	timeof	time
7	37	mamoth	mammoth
8	16	interes	interests
	17	Lean	Learn
8	32	disregard	disregards
9	3	far	for

Page	*Line*	*Incorrect*	*Correct*
9	8	kalma	kalima
9	14	of Muslims	Muslims
9	14	congress	Congress
9	19	Kalme	Kalima
9	26	Modrin	Modern
9	27	Ibqal	Iqbal
9	27	np	up
10	28	muslim	Muslim
11	2	standents	students
12	7	was	was a
12	14	A	a
12	16	Shaswani	Sherwani
12	25	Chimese	Chinese
12	27	Chimese	Chinese
12	30	muslims	Muslims
12	32	Muhammadan	Muhammedan
13	4	counsel	consul
13	11	Came	Come
13	24	Turanism	Turanism
13	28	Transferred	Transformed
14	8	Chinese	Chinese
14	25	as well	and dated 1.6.34 as well
15	25	equlity	equality
17	1	PURDHA	PURDAH
17	3	Purdha and polgany	Purdah and Polygamy
17	4	his depthouns of	the depth of his
17	12	atamnstic	atavestic
18	20	yorns	yours
18	24	socallcd	so-called
18	25	socalled	so-called
18	35	Mohammden	Muhammedan
19	4	Mohammad	Muhammedan
19	3	round about	round-about
19	16	Iqbals'	Iqbal's
19	26	is	is a
19	27	sandwitched	sand whiched
19	31	This	That

Page	*Line*	*Incorrect*	*Correct*
21	6	6muslim	Muslims
21	7	subcontinent	sub-continent
21	15	Men	men
22	7	Thanks	Thanks for
22	15	deal	deal of
22	17	MSS	MSS (Manuscripts)
22	17	Have	Has
22	19	with	With
22	42	surpires	surprise
23	6	year's	years
23	9	sholar	scholar
23	31	Namely	named
25	10	country	country
25	16	Cambridge	Cambridge
26	2	Merut	Meerut
26	4	moitained	maintained
26	50	T. B.	T.B. (Text Book)
26	50	Barister (at-law)	Barister at law
27	32	leterature	literature
28	5	trantlation	translation
28	9	Iqbal	Iqbal's
28	14	worth whole	worth whole
28	26	truely	truly
33	27	porsuation	persuasion
34	18	recollection	recollections
34	29	Masters	Master
35	6	Hamerion	Hamerton
36	23	میرے	دیدهٔ
36	26	تیری	ترکی
36	28	رازدان	رازدان
37	8	had	bad in
38	7	this	this is
39	6	complenity	compliments
40	27	Manzil	Manzil
41	4	On	on
42	3	Infero	Inferno
42	35	Confidsate	Confident
43	2	Qureshi	Qarshi
43	19	woolen	woollen

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43	22	was	was a
45	9	Indiied a	led India
45	13	repaied to	assembled at
48	17	the	X
48	20	excelaned	exclaimed
49	13	serius	serious
5)	36	accepted	accept
51	5	leok	look
51	10	participates	participate
51	33	constitution	constitution
52	7	principal	principle
52	11	constitution	constitution
52	17	Muslim	Muslims
52	26	constitution	constitution
52	32		constitution
53	1	futher	further
53	15	We	WC (working Committee)
54	26	wall	well
55	8	Re.	Rs
55	19	impunity	impunity
56	11	That Reforms	the reforms
56	24	Taunaay	January
56	27	show	showing
58	2	tho	the
58	29	form	aim
59	25	smothing	something
59	31	of	x
59	34	indead	indeed
60	1	way	why
60	2	is	is a
60	21	meetings	meeting
61	23	Nish	Nisab
62	1	Bakhah	Bakhsh
62	8	adeption	adaption
62	10	price	prices
62	15	committee	committee
62	19	Suh	Sub

Page	*Line*	*Incorrect*	*Correct*
62	23	Shaj (a)	Shuja
62	35	foreign	foreign
63	3	extent	extinct
63	20	ccupied	occupied
63	22	the italies are	x
64	4	Provending	Proceedings
64	28	re?der	Reader
65	4	absense	absence
66	16	hereinafter	hereinafter
67	26	I.L.D.	L.L.D.
68	82	Anticuary	Antiquary
69	8	detail	details
70	1	occurrance	occurance
70	34	Registar	Registrar
71	4	deposite	deposit
71	26	813	313
73	4	wich	which
73	18	cost	caste
73	21	correspondance	correspondence
74	4	forward	foreward
74	20	acconut	account
78	14	honorfic	honorific
78	27	fafher	father
79	5	least	the least
80	10	perocined	perceived
81	13	correponce	correspondence
81	13	colums	columns
81	13	letters	letters concerned
81	34	hi sunerses	his verses
82	29	Did	Din
82	26	News papers	newspaper
83	2	Neice	Niece
33	4	throwing	throw
83	29	cut	out
83	33	to	x
84	7	be little	beelittle
84	29	weres	were
84	37	author's	authors

Page	*Line*	*Incorrect*	*Correct*
85	35	and	x
36	1	heint	Lient
87	2	ALA-GALAG	ALAG ALAG
87	12	Faqiruddin	Wahidud Din
87	35	hame	have said
88	1	64	74
87	26	tery	ter
88	26	deceived	deceive
89	18	Government	Government
89	19	on	X
89	28	Dhi-Qa'	Dhi-Qa'd
90	14	donated	handed over
91	5	Scely	Seeley
91	10	Truch	Truth
91	21	Allahaqad	Allahabad
96	4	Reiigion	Religion
98	8	Orantal	Oriental
98	18	Union	Unwin
100	15	Wallaec,w	Wallace,w
101	4	Theorios	Theories
101	8	Diety	Deity
103	9	on words	words on
104	4	Mpsticism	Mysticism
107	6	occnltism	occultism
107	17	Galilco	Galileo
109	10	Educated	Elucidated
112	12	Lyrlcal	Lyrical
113	10	Baplst	Baptist
115	6	Students	Students
120	9	Mamal	Jamal

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